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FOR THE FULNESS OF JESUS
AND THE
EVANGELIZATION OF THE WORLD

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ISRAEL'S SUFFERING AND GLORY

By PROF. D. C. MARQUIS, D.D.

Address before the Jewish Conference, Chicago, September 30, 1897.

How constantly these two are put in most striking juxtaposition through all the history of God's dealing with the world and men. We study the story of that most wonderful of all the peoples of the earth, the descendants of Abraham, to find in its foreground a representation of suffering set over against a more distant picture of surpassing glory. Israel's suffering has been made real to the gaze of men. Her glories are yet to be revealed. The transient gleamings of progress and poverty, of rest and triumph, as seen in the splendid reigns of her warrior and statesman kings, are but illustrations of the greater glories which the vision of her prophets discern in the coming age.

What is true of Israel's people is true also of Israel's King. The way to His

crown is along the path of suffering. "Ought not Christ to have suffered these things, and to enter into His glory?" The prophets of Christ and the glory that should likewise testified "of the sufferings follow." "It behooved Him . . .

to make the Captain of salvation perfect through suffering."

The believing Church, gathered from all the nations, has the same experience of shadow and sunshine, of cross and crown contrasted, of darkness and light, of suffering and glory. "We who receive the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Sonship, the redemption of our body." "If we suffer with



OUR BIBLE WOMAN AND FAMILY IN JERUSALEM.



Him it is in order that we may be glorified together with Him."

And the whole round earth, the theatre of man's thoughts and deeds, the heritage of humanity, the irrational creation, is passing through suffering into glory. Its earnest expectation is "awaiting the Apocalypse of the sons of God, in hope that the creation itself shall be emancipated from the bondage of the corruption into the liberty of the glory of the children of God."

The present is the age of suffering. The next is the age of glory. As the Kosmos and its possessor are sharers in the suffering, so the Kosmos and its inhabitant, humanity redeemed, will be partakers of the glory.

As Israel's Messiah, at one time despised and rejected, humiliated and put to shame, is pledged to rule in light and majesty and splendor, so His covenanted people, the children of the loins of Abraham, a nation banished and scattered and peeled, shall yet "return and come to Zion with songs and everlasting joy upon their heads." "They shall obtain joy and gladness, and sorrow and sighing shall flee away."

The whole scheme of God's government of the world is indis-

He fetch thee. And the Lord thy God will bring thee into the land that thy fathers possessed, and thou shalt possess it."

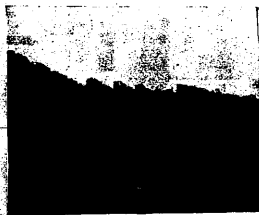
This was spoken to the people whom Moses led from Israel into Canaan. It was spoken of the land which by divine covenant had become the God-pledged heritage of the seed of Abraham.

It has ever been a land of wondrous capabilities and of strange and stirring history. Its beauty and fertility in the days of its peace and prosperity could scarcely be exaggerated. It is described as a land of wheat and barley, and vines and fig trees, and pomegranates and olive oil and honey; its hillsides laden with orchards and vineyards, its valleys laden with luxuriant grains. It has been the envy and the battleground of the kings of the East. It has been the prey of the Assyrian, the Egyptian, the Persian, the Greek, the Roman, and, for long centuries, has been ground beneath the heel

gave title in terms too plain to be misunderstood. "Lift up thine eyes and look from the place where thou art, northward and southward, and eastward and westward, for all the land which thou seest, to thee will I give it, and thy seed forever. Arise, walk through the land, in the length of it and the breadth of it, for I will give it unto thee." Again, "Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates." Again, "I will give unto thee all the land of Canaan for an everlasting possession; and I will be their God."

An eminent legal authority has said, "Here is a title expressly recorded and reaffirmed and a name is given to the land; the same land whose boundaries are afterwards defined by Moses and by Joshua."

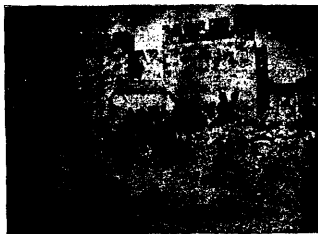
From these premises the same authority reasons thus: "A title which guarantees everlasting possession must be future as well as past. If possession has been literal in the past, it must also be literal in the future. If in the future it is to be only spiritual, then, in the past it has been only spiritual. But that is contrary to fact. Therefore, the spiritualities of the title as to future possession must be equally contrary to fact."



NORTH GATE.



ZION'S GATE.



JOPPA GATE.

solubly linked with the destinies of the Israelitish nation. The covenants, which Jehovah so graciously inaugurated with the fathers and founders of the house of Israel, are the foundation on which rests the hope, not only of the peculiar people, but of all the families of the earth. "In thy seed shall all the families of the earth be blessed." In the process of the fulfillment of these covenants, the Messiah appeared once to suffer, and in the culmination of these covenants He will appear again, to reign.

Upon these covenants the promises of God to Israel, concerning her glory of the latter days, continually lean for their verification and support. "That thou shouldst enter into covenant with the Lord thy God . . . that He may establish thee today for a people unto Himself, that He may be unto thee a God, as He hath said unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac and to Jacob." "If any of thine be driven out into the utmost parts of heaven, from thence will the Lord thy God . . . bring thee back, and he will be unto thee a God, as He hath said unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac and to Jacob." "If any of thine be driven out into the utmost parts of heaven, from thence will the Lord thy God . . . bring thee back, and he will be unto thee a God, as He hath said unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac and to Jacob."

of the Moslem. It presents today, as it has done for ages, a scene of desolation and degradation as depressing as its beauty was once attractive. This land, upon whose uncultivated and unpeopled nakedness the curse of God is today as manifest as His favor once was full, must yet be restored to more than its ancient beauty, and must shine again with more than its former glory. Its pastures will again be clothed with flocks, and its valleys covered with corn. Its terraced hills will again nourish their rows of purple wealth. Its fallen walls and deserted folds, and broken cisterns, and forsaken cities will be built again. For, it is a land securely given to the house of Israel, by the God of Israel, to be an inalienable inheritance, and everlasting possession, however frequent or long continued may be their periods of dispossession.

A future possession of the land of Canaan by the Jewish people is guaranteed by the repeated promise of Almighty God. The expectation can be set aside only by the assumption that the covenants have been superseded or reversed. That would be to reverse the whole divine economy of redemption, for the New Testament promise and provision of Gentile salvation are made to rest upon the Abrahamic covenants, which Paul declares no subsequent economy could disannul. The prophetic future of God's government of the world is bound up in these same covenants.

Was ever title more indisputably placed on record? It is clear, concise, comprehensive, authoritative. There may be periods of interrupted possession. There may be dispossession and dispersion, dragging along through centuries on centuries. There may be hostile tenancy, as is that of the Turk today. There may be selfish schemes of diplomacy, such as, to the shame of the so-called Christian powers of Europe, exists today. The

subjection until the times of the Gentiles are fulfilled. Yet, not all of these influences combined can mar the title of Abraham's sons, or prevent their possession of Abraham's land. Two hundred, or four hundred years in Egypt, did not work a forfeiture. Seventy years in Babylon did not cloud the title. No more can nineteen or twice nineteen hundred years of

bered, dismantled, apparently hopelessly extinct; as a people, disesteemed, trodden down, oppressed, shunned, undone. Yet, yonder is the land whose wilderness and waste places shall again be glad with fertility and plenty; whose deserts shall rejoice and blossom as the rose in loveliness and beauty. And these are

ing shall flee away." Through what varied experiences the restored nation and the occupied land may be led before they will be settled in that secure and permanent possession which the promise indicates is left much in obscurity. Very much of the great tribulation which pertains to the last times, as set forth in the Apocalypse of Jesus Christ and of Paul and of John, seems to centre there. It may be that the most exalted and glowing predictions of Israel's future glory will find their ultimate fulfillment beyond the tribulation, in the new heavens and the new earth.

Nor need we anticipate that any great moral or spiritual change will attend or immediately follow the Jewish occupation of Palestine. It may be brought about by the operation of purely natural causes, through the scheming and planning of men, influenced by the ordinary motives that govern a selfish and self-seeking humanity. It requires no very subtle analysis to discern the conditions at present existing which might, under the ordinary motives that influence men, bring about this very result.

In what year, or month, or week, or day, the European powers will grow weary of the task of "nursing the sick man," and will conclude to let him die, and will proceed to administer upon his estate, only the Omniscient can tell. It might take place to-day, tomorrow or on any succeeding day. God grant that it may come very soon! But, when that foul blot upon the world's



dispersion among the nations disturb this celestial entail which enfolds the house of Israel to its remotest generation.

The land exists to-day without a people. No one can journey over its barren hills or across its sunny plains without being impressed with the thought that here is a land without a people.

Not less true is it that scattered up and down the world, dwellers in every clime, touching every phase of commercial life, loyal supporter of every government, contributing tone and strength to every variety of enterprise, is a people without a country; a people with every racial distinction preserved, but with every national aspiration either dormant, or absorbed in the interests and hopes of the nations where they dwell.

The story of the depression of the land and the dispersion of the people is too well known to need repetition. But just as truly as yonder is the land waiting for its people, so truly is this people scattered among the nations, awaiting their restoration to their land. Rent and torn, they have been drinking the bitter cup ever since the Assyrian deportation began. One woe has followed another, each heavier than the last, until the destruction of their partially restored autonomy under the merciless blows of imperial Rome took every semblance of nationality away.

For more than eighteen hundred years they have been wanderers on the face of the earth.



ANCIENT TOMB.

the people who yet are to return and civilization is wiped away, and the come to Zion with songs and ever-heel of "the unspeakable Turk" is thrust lasting joy upon their heads; who aside from the neck of Palestine, no rest shall obtain joy and gladness, adjustment of territory and government

claims of the Jew. The hold which the world's bankers and financiers have upon the treasuries of all the "Powers" is far too deep and strong to be ignored. When the hour for readjustment has come, the Jew has only to ask in order to receive. And there are enough Jews in Palestine today to hold the country and govern it successfully, and develop its resources, if possession were but guaranteed. The colonies at Meron and Sharon, though yet in the day of small things, will suggest, to those who have seen them, an idea of the agricultural possibilities of the land, and of the capabilities of the people.

In contemplating such an event as among the probabilities of the near future, one cannot but be impressed by the marvellous preservation of the people; not only as a distinct race with pedigree unimpeachable, but also, with mental vigor undiminished, with racial vitality unchecked, with intellectual force unimpaired. The fellahin of Egypt, the peasantry of Mesopotamia and Syria, the weakling wordy patriot of Greece, the dago of Italy, alike tell the story of degeneracy immeasurable contrasted with the civilization from which they fell.

But this people, so scattered as to be without the power of combined action, contending against odds, surmounting perils and weathering storms such as no other people ever encountered, have successfully baffled as servitude, unparalleled in severity, for near two thousand years; and their influence upon the thought and life of the world is greater today than it was at the beginning of the dispersion. Like its great leader at the close of the journey in the wilderness, the eye of the nation is still undimmed and its natural force unabated. No people are found today filling so many of the positions of trust, or occupying so many of the seats of power. The anti-Semitism of the continental countries is but the overflow of the jealousy which hates the ability with which it has not been able successfully to compete. Only let these abilities and energies be concentrated within the limits of a single nationality in a single land, and that land so situated geographically that it must become the clearing-house of exchanges between the East and the West, and who can foretell the power and distinction they must inevitably achieve. In the light of the history of their past, the facts of their present and the probabilities of their future, our minds are prepared to accept the predictions of their coming exaltation, as foretelling a glory to be attained that will surpass all that has been realized in the splendor of the distant past. History and prediction are seen to be walking hand in hand toward the accomplishing of that grand result which revelation clearly portends, but which the event alone can fully disclose.

There are four wonderful things about Israel—their election, their rejection, their unbelief and their ingathering. Israel's first sin was in asking: their last in rejecting a king. *Dr. Ederheim*

Jewish Mission Field

W. E. BLACKSTONE, and MRS. T. C. ROUNDS, Chicago.

THE ZIONIST MOVEMENT.

The Fifth Conference of Galician Zionists was held at Lemberg on the 26th of December, 1897. There was a numerous attendance, and so important were the debates that they lasted without intermission from nine o'clock in the morning until three o'clock the next morning. Dr. O. Kokesch attended from Vienna, as delegate of the Zionist Executive Committee. The reports submitted to the meeting showed that in less than a year the Ahawath Zion Society had formed 120 local committees. This society, while adhering in principle to the resolutions of the Basle Congress, had decided with the co-operation of the Chovevi Zion Associations in Paris and London to assist in founding a new colony in Palestine. The committee had also sent to the Jewish Colonization Association in Paris a memorandum on the pauperism of the Jews, which had induced the Council of that body to occupy itself with the creation of a Jewish Agricultural School in Galicia.

A resolution was adopted by the Conference to the effect that the Galician Zionists adhere to the programme of the Basle Conference, and recognize the Executive Committee as the chief guiding spirit in all Zionist affairs, and submit to its orders; at the same time they declare that they cannot dismiss practical colonizing activity as the most advantageous form of Zionist agitation.

A Zionist Society has been formed in Rome, under the title of Unione Israelitica di Roma.—*Jewish Chronicle*.

♦ ♦ ♦

NOT PLEASED.

That Unitarians find no comfort in the fulfillment of prophecy may be seen from the following sad refrain of one of their most promising ministers:

"The era of practical piety has not yet come. There is much that yet divides and hurts. The Zionist movement among the Jews, an effort to gather the House of Israel once more together on the hills of Palestine, is to me one of the sad movements of the year. It points to a pathetic cause, the still wicked bigotry of Christianity toward its own mother faith. The cruelty of Europe that crucified a Jew nineteen centuries ago still visiting Golgotha cruelties upon his people. I do not wonder that the patriotic Jews turn as they did in the days of the elder Isaiah, longingly toward Palestine, but the remedy proposed is as discouraging as it is unpractical. The Jews need

vindicate himself not by isolation but by combination. The chasm between Judaism and Christianity must be bridged; the ditch must be filled in; the Jew must lose his Jewish consciousness in the greater consciousness of humanity; the Christian must lose his consciousness that becomes sons of God."—*Jenkin Lloyd Jones*.

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THE REVIVAL OF HEBREW.

A Society for the Study of Colloquial Hebrew has been formed in the East End of London. The number of members is already considerable, and all business is transacted in Hebrew.

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A large number of the readers of THE ALLIANCE have availed themselves of our offer to send Hebrew New Testaments, in quantities of from one to a one thousand, by simply paying the postage, express or freight, on the parcel. This is very gratifying, and we desire to say that we will be glad to fill all such orders. We especially ask the prayers of all who love Israel that God will bless His Word as it is put into the hands of His own people, and grant that it "shall not return void." Address Mission House, 22 Solon Place, Chicago, Ill. The postage on one Testament is six cents.

"Comfort ye, comfort ye My people, saith your God." Isa. xl. 1.

♦ ♦ ♦

A federation of all the Zionist societies in New York and all the surrounding cities is in process of formation. Thirteen such societies have already joined the movement, and there is strong hope that all will eventually come in. A committee is now at work upon a constitution for the federation. When this will be completed and an organization formed the attempt will be made to found a National Zionist Federation for the whole of the United States.—*Richard Gottheil*.

♦ ♦ ♦

About one hundred compositions have been sent into the committee, appointed by the *Berlin Zionist* toward a prize for the best Jewish national hymn. The poems, some of which are accompanied by musical compositions, are in many languages, the majority in German, and next comes Hebrew, then Jargon, French, Italian, and English. The award

CHOSEN IN HIM

Weekly Sermon—By Rev. A. B. SIMPSON.

"He hath chosen us in Him before the foundation of the world, that we should be holy and without blame in love. Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, that we should be to the praise of the glory of His grace."—Eph. i. 4-6.



T. PAUL'S epistle to the Ephesians is the most deeply spiritual of all his letters. It reaches a higher plane of spiritual experience than any of his lofty writings. It

has been compared to the book of Joshua in the Old Testament as a manual of the higher Christian life and the saint's inheritance in the Land of Promise. Some of the fathers have compared it to the place of the heart in the human body, the most vital and important organ, and therefore not in the extremities but in the very core of our physical organism. So this epistle is in the very heart of the New Testament, and constitutes the very core of spiritual teaching and experience. It has one distinct

TEXT AND KEYNOTE.

It is the third verse of the first chapter, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all the blessings of the Spirit in heavenly places in Christ." Its theme is therefore

ALL THE BLESSINGS OF THE SPIRIT IN THE HEAVENLIES.

This verse, unhappily translated "in heavenly places," describes not so much a local situation as a spiritual region, that sphere of resurrection life, that realm of divine things, that higher, holier element of the supernatural where we know God and dwell with Jesus Christ in the atmosphere of the Holy Ghost, and find ourselves in a real world of unseen, yet glorious verities, which the deeper senses of the spiritual nature alone can perceive and realize. We have been translated into this celestial realm through our resurrection life in Christ. It is illuminated and vivified by the Holy Spirit. It is the very element of our new life, and in it we have been introduced to the enjoyment of unspeakable blessings which are here called "all the blessings of the Spirit."

These blessings are unfolded in detail throughout the epistle. The first is the blessing of our divine election in the eternal purpose of God. Next is the blessing of redemption, followed by the blessing of our personal salvation and calling. Then comes the blessing of our sealing

the blessing of our divine illumination, "to know the hope of His calling and the riches of the glory of His inheritance in the saints." These fill up the first chapter.

The second chapter leads us into the unspeakable blessing of our quickening with Christ through death and resurrection, and our exaltation in Him to share His ascension life in the heavens. Next comes the blessing of our collective life as the Body, the Bride and the Building of God, the blessing which we share with the household of faith and the church of Jesus Christ.

This leads us into a still deeper personal experience of blessing as, "with all saints," we come to know in the third chapter, "the breadth and length and depth and height of the love of Christ, and are filled with all the fulness of God."

Having led us onward and upward to this infinite height of blessing the apostle next brings us back to earth, and takes us to the practical sphere of our common life in our homes, our business and our social relationships; and he unfolds to us the blessing of practical holiness in all the minutia of our daily experience as husbands and wives, parents and children, masters and servants, brethren and citizens, representing Christ, living out His life amid the secularities, temptations and trials of common life.

Finally, the crowning blessing is the supreme conflict and the complete victory of the risen life unfolded in the closing paragraph, where we meet at the very gates of heaven and in the very heavens the principalities and powers of hell, and become "more than conquerors through Him that loved us."

Such is the scope of this great epistle. Altogether it contains about as many words as an ordinary sermon, but it would outweigh in richness, beauty and spiritual power all the sermons that have ever been written and all the combined libraries of earth. Let us reverently follow our Heavenly Guide through all the blessings of the Spirit in the heavens, and, as each new vision unfolds, may faith hear Him say, "All this is thine," for "we have received the Spirit that is of God, that we might know the things that are freely given to us of God."

The first of these blessings is

CHOSEN IN HIM

duces us at once to the very highest region of thought. Let earthly reason grow dumb, and let faith listen with hushed veneration and submission to the voice of revelation and learn to believe even where she cannot see. We are exploring a realm of truth, which, notwithstanding all the difficulties which confront man's poor intellect, is undoubtedly one of the teachings of divine revelation, and which we believe will be found one of the most comforting, encouraging and uplifting truths which the Holy Ghost has given to the disciples of Christ.

Two great truths run with unbroken clearness through the Word of God. One is the purpose of God, and the other is the freedom of man. We may not always be able to harmonize them, but we know that both are true.

When Joseph's brethren cruelly and wickedly sold him into Egypt we know that it was their voluntary sin, and years afterwards the finger of conscience pointed it out even to them in the lurid light of their own sorrows until they cried,

"We are verily guilty concerning our brother, in that we saw the anguish of his soul, and refused to hear his cry." But years afterwards Joseph also revealed the other side of this strange story when he said by inspiration, "God sent me before you to save life. Ye meant it for evil, but God meant it for good." There is the fact of the freedom and responsibility of these wicked men, but there is the other fact that God's purpose through it all is to accomplish His grand design for the world.

So again, Peter, speaking to the men who crucified the Lord, declared with indignation and divine inspiration, "Ye have taken Him, and by wicked hands have crucified and slain Him, when Pilate was determined to let Him go." But at the same time Peter says that "He was delivered up to them by the determinate counsel and foreknowledge of God." There are the two facts. Reject them if you can. They are both true, and yet reason's feet are too limited to scale the void between; but, thank God, as Dr. Cairns has said with graphic eloquence, "We can take the wings of faith and fly across the gulf from peak to peak, and believe them both, though we may not always be able to perfectly comprehend them."

I. The time of our election. "Chosen in Him before the foundation of the world." At a bound we are carried back into the remotest ages of the past eternity, and we are taught that God was thinking about us, loving us and planning to bless us long ago. Redemption is then no after thought, no hasty provision to remedy the catastrophe of the fall, but a great original and eternal thought of God's heart of love. We seem to hear Him saying to us in the words of Jeremiah, "The Lord hath appeared unto me of old saying, yea, I have loved thee with an everlasting love." Eternal in its beginning as in its duration. God chose us and purposed to save and bless us before He ever made us, therefore He must have made us on purpose that He might save

for some higher destiny than human nature alone would seem to indicate. We were always intended for the high dignity of the sons of God.

Moreover, if this be true, God's purpose for our salvation and blessing was anterior to the creation of the world itself. Therefore the very world must have been made with a view to man's eternal future. The whole creation must have been designed to illustrate and set forth the greater work of the new creation. The light that shines in yonder heaven must have been shot from the quiver of His hand in order that it might set forth the light of life. The beauty and glory of nature were constituted just as an alphabet to spell out the story of redemption.

Further, this implies that the thought of our salvation was prior to the fact of our fall. We were chosen in Him before Satan ever appeared upon the scene and sin ever entered earth's spotless Eden to wreck man's innocence and happiness. Therefore God began long before the devil did, and redemption is no second thought, no mere remedial scheme to undo the work of the fall, but God's great primary plan for which all nature was formed, all existence brought into being, and all other things created.

What a wonderful sweep this gives to the wings of faith! What a wonderful horizon is extended before the vision of the heaven-taught soul! What a grandeur and a majesty it adds to existence and to the standpoint and outlook of the child of God and heir of glory!

II. The Christocentric standpoint of our election. "Chosen in Him." God's purpose of blessing toward us is related to the Lord Jesus Christ and Him alone. He has been from all eternity the central object of the Father's thought and the agent of all His purposes and plans. Away back of the story of salvation is the ancient covenant of redemption between the Father and the Son, that sublime transaction in which the Father promised all the blessings of His grace, and the Son undertook to fulfill all the conditions through which He now claims the mighty reward, not only of man's salvation, but of that inheritance of glory which was given Him for us in the remotest ages of the past. Christ, therefore, as the Son of God, the Son of man, and great Head of the covenant of redemption stands above all things as the archetype for whom and by whom are **THE ALL THINGS**.

It was for Him as well as by Him that the first creation sprang into being. "He is before all things, and by Him all things hang together." So the apostle expresses this sublime truth in the sister epistle which he wrote to the Colossians about the same time that he wrote this one to the Ephesians. For this reason He is called in the book of Revelation "the Lamb slain from before the foundation of the world." In God's thought He was always the Christ who was to live and to die and rise and reign for the redemption of men. So we find Him in the remarkable vision of the eighth chapter of

before no depths, no fountains of water, before the mountains were brought forth, before the earth was spread abroad, before the firmament was stretched on high, "then," He says, "was I with Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him," and then, with unutterable tenderness He adds, "rejoicing in the habitable parts of His earth, and My delights were with the sons of men."

It was then that we were chosen in Him, and that God perfected the mighty plan of bringing many saints unto glory through the Captain of their salvation, and creating in the ages to come a new order of beings who should bridge the infinite chasm between the Creator and the creation.

III. The nature of the election.

1. "Chosen." This denotes our particular selection. "Ye have not chosen Me, but I have chosen you," He says to His disciples. "Ye are a chosen generation," the apostle Peter declares to the saints to whom he wrote.

2. "Predestinated." This carries the thought a step further, and expresses the idea of a particular purpose and destiny planned for the object of His choice. There is no doubt that God has such a plan, not only for the universe, but for every man, and the greatest thing that any of us can wish or obtain is to meet His thought and plan.

3. "The good pleasure of His will." This denotes the sovereignty of His choice, the independence of His will, His right to choose, to plan, to own, to govern our life and being. In this age of license it is well to remember that there is one throne that is fixed of old; that there is one sceptre that is universal and supreme; that there is one will that has the right to choose and to dispose; that there is one Being who doeth according to His will among the armies of heaven and the inhabitants of earth, and none can stay His hand from working, or say to Him, "What doest Thou?" It is well that earthly monarchs are limited because they are imperfect, but there is one Monarchy that is not limited because it cannot err. Resist, rebel, refuse as we may, we are all inexorably tending to the footstool of that throne where every knee shall bow and every tongue confess that He is Lord, and the universe proclaim, "The Lord God Omnipotent reigneth." There is a place for the sovereignty of God, and that place is at the foundation of every true character and every spiritual blessing.

4. "To the praise of the glory of His grace." That covers all the splendors of His throne with the halo of love, with the gentle light of grace. It is not arbitrary. It is not despotic, though it be so mighty and supreme; but it is always kind and all its decrees are prompted by infinite love, and the purpose to bless the subjects of His sway. Such is the doctrine of divine election.

IV. The purpose of His election.

1. "That we should be His sons." His eternal object was that a new order of

iest archangel in the glory was not a son, but only a servant. But His Father heart longed for the fellowship of children, and purposed that marvellous design which should bring into being a whole race of His own very offspring, representing on the one side the lower sphere of creation itself, and on the other the sublime height of His throne.

This is the race to which it is our privilege to belong; not the creatures of God merely, not the servants of God only, but His very sons. Sons, not only by the new creation, but saints by our very union with the Lord Jesus Christ and the participation of His own nature, so that He can say of us, "My Father and your Father, My God and your God." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

2. "That we should be holy and without blame before Him in love." His purpose for us is that we should resemble Him, that we should wear His perfect image, that we should be beyond question or criticism, and that this holiness should consist in the perfection of love which is the glory and the essence of His own nature. It is very evident, therefore, that any one who talks about being elected to salvation and being saved in consequence, no matter what they may do, is talking in the blindest ignorance. We are not elected to salvation and heaven; we are elected to holiness and faith, and if we are not receiving and exhibiting these qualities it is an idle dream and a shocking mockery to rest in any such delusion, which is simply fatalism of the grossest kind.

3. We are elected "to the praise of the glory of His grace." We are to show to the ages to come, to the universe, how God can love and save a sinful race, and lift a being from the lowest to the highest condition, "that in the ages to come He may show the exceeding riches of His grace in His kindness toward us by Christ Jesus."

V. The practical value and comfort of this truth.

1. It heightens and intensifies our conception of the love of God. Time is an element in human affection. Old friends are especially dear. Love accumulates with lapse of years, but the oldest friendships is but as yesterday compared with God's ancient and eternal love. How long He has loved us, how long ago He thought of us! How infinitely touching to think that He made everything in this universe with special reference to our happiness and future destiny. He loved us before we were born. He wants us to know the length and strength of that eternal love, and He is ever saying to us, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Let us not think that even our choice of Him was the first choice.

"Why was I made to hear His voice,
And enter while there's room,
While others make the fatal choice,
And rather starve than come?"

THE PROTESTANT APOSTACY

By JAMES GRAY, D.D., Boston, Mass.

Paul speaks of a great apostacy in the church already at work in his day, and to develop in strength until it should be headed up in the anti-Christ whom the Lord would destroy by the brightness of His coming. When Christians now speak of this apostacy it is common for them to refer to Roman Catholicism as its fulfillment. But what blindness that is! That Roman Catholicism is an apostacy from the pure faith of the Gospel no Protestant can doubt. But what of Protestantism herself, is there no apostacy there? Say what we please against Roman Catholicism herself, there are nevertheless many precious truths it holds, covered though they be with the rubbish of idolatry and tradition, that are fast slipping away from the hold of Protestantism altogether. What about the infallibility of the Scriptures and the redeeming blood of Christ, for example? They may be difficult to find in the theology of Rome, but they are there today, just as they always have been. But dig never so deep in the teachings of certain phases of current Protestantism for these fundamentals of the truth, and you will have only your labor for your pains.

THE ALLIANCE, in its "Press Echoes from Contemporaries," a month since, furnished a vivid illustration of this Protestant apostacy. It gave testimonies from seven ministers, representing the Baptist, Congregational, Episcopal and Methodist churches, and leading men in every instance, who bore witness to the opinion that ignorance was no sin, that morality rather than belief in the Saviour were the passport to the kingdom of heaven, and that Agnostics, Colonel Ingersoll among them, might enter Paradise as well as any other men. The human feeling of sympathy for the lost and erring, and the desire that all men might be saved underlying such expressions as these, are experiences which could only be absent from brutes. But for Christian teachers in high places to state such conclusions in the face of the plain declarations of the Scriptures to the contrary is not only rebellion against God, but treason even to their fellowman. It may be polite, but it is not faithful or kind to tell an Agnostic he is going to heaven when God says he is going to hell. We are earnestly exhorted to convert Roman Catholics, and it is said they are legitimate soil for the implanting of the Protestant gospel. But what gospel? Would a devout Roman Catholic be better or worse off in a spiritual sense to be diverted from a superstitious priest to a rationalistic preacher? Is the apostacy in the one case any more serious than in the other?

But here is an ominous feature—ominous in the sense that it speaks of "men's hearts failing them for fear." A large number of Alliance people, we are told, were wondering whether the publication of these rationalistic opinions of certain Protestant clergymen in their organ was to be taken as an expression of its indorsement of them. No wonder the editor felt "humbled!" The circumstance recalls that scene at the last Passover. When our Lord said that one of the Twelve would betray him, every one of them began to ask, "Lord, is it I?" There was not one who did not feel himself capable of the dreadful deed. Oh, how greatly we need the sustaining and enlightening power of the Holy Ghost in these days when, if it were possible, Satan would deceive the very elect!

But the Protestant apostacy referred to has its negative as well as its positive side, the one naturally leading up to the other. Not only are Protestant teachers affirming such infidel doctrines, but where the opportunity or boldness is lacking to do that, are they not denying others essential to salvation by the simple process of omitting to preach upon them altogether? What numberless souls are going to perdition from the very pews in which they sit on the Sabbath, while their shepherds instead of feeding them with the bread of life occupy their attention with the latest discussions in the political or literary world? Dr. A. J. Gordon, shortly before his death, addressed a ministers' meeting in which he related a remarkable conversion that had taken place in his church on the previous Sabbath evening, and naively added in conclusion, "I am glad, brethren, I was not preaching on Coxey's Army." Coxey's Army had been the reigning sensation not long before, and while all his ministerial hearers were well aware that the cap did not fit the head of Dr. Gordon himself, some of them were not so sure but they had need to wear it. It is not a year since a noted Presbyterian divine, of wide influence in his denomination, read four chapters out of the "Bonnie Brier Bush" without note or comment, in lieu of a sermon on Sabbath evening, and as it "took" well he followed it up a week later with a running paraphrase on Whittier's "Swan Song of Parson Avery." What shall we say to these things? Why should not preachers such as these declare that Agnostics can enter heaven? And why should not their hearers, and especially their younger hearers, agree with them? And why should not the Missionary Boards be reporting deficits? If honest Agnostics can enter heaven, why not honest heathen? And if honest heathen have so good a chance,

why waste our money and our efforts on their conversion to Jesus Christ? "Thus," says the New York *Sun* (referring, however, to another incident than that recorded above), "one by one, Presbyterian theologians of distinction and wide influence in shaping the opinions of the ministry, are knocking down the pillars of the Christian faith." Are we not then justified in speaking of the Protestant apostacy? May God keep us faithful to His Word, whether men hear or whether they will forbear.

THE FIRST NEW SONG

A BIBLE LESSON.

By LLEWELLYN A. MORRISON.

(STENOGRAPHICALLY REPORTED.)

My beloved, I have a new song for you today, for which a friend has written a nice setting. We will learn the song and music to begin with, and in the Song of our song find the subject of our lesson. You will observe it is a quotation from the introduction of the Apocalypse:

THE NEW SONG.

Have you heard the song,
The exultant song,
The first new song,
That redeemed one sings
In the courts of light
Where the blood-washed throng
And the hallelujahs ring?

Song:—

Unto Him who loveth us
And hath washed us from our sins,
In His own blood;
"And hath made us to be kings
— And priests unto God
— And His father;"
Unto Him be glory
And dominion forever."

Do you know the song?
You must hear it here
Where sin and wrong
Can the spirit move
To obtain the pureness
By blood brought near
And the Lord's unfailing love.

'Tis a wondrous song
In its wealth of bliss,
Nor sorrow blendeth
Nor pain, nor strife;
They are victors, crowned,
And have found their place
In the holy land of life.
Oh, the bloom that breathes
In the fragrant song,
From amorous hearts
With delight aflame;
All the ransomed join,
And His praise prolong,
By whom they overcome.

With uplifted faces, sealed sight but unsealed vision, silent lips but speaking hearts, let us hold soul-converse with our Heavenly Father, that we, too, by spirit eye may see the static hosts in-sweeping to the presence of the King, and hear the hymns of reverent praise and songs of jubilant delight, as did the beloved disciple on that other Lord's Day morning. We, in this beautiful temple of our God. He, amid the crags, caverns and desolateness of Patmos, shut in by Roman hate on every side but heavenward. Let us pray. (Silent prayer.)

There is a blessing promised to every one who readeth the words of this prophecy. It is freighted and saturated with the fervor and favor of the Holy Ghost, just as He of Nazareth was with divine energy, whose garment-touch had holy healing and everlasting strength.

When the aged John, alone, unfriended, forlorn and forsaken, amid the bleak and barren wastes of Patmos, saw the sun arise "beyond Miletus" and his much-loved Ephesus on the first Lord's Day morning of his exile, I can fancy memory flashing up to him all the scenes of his association with his Lord:

The "Come and see" by Bethabara, where he found Him; the "follow Me" as he sat mending his father's nets by the shores of Gennesaret, with its "fishers of men" promise; the days and nights of the Master's busy life, so full of helpfulness, toil and prayer, and all too swiftly ended; Gethsemane; Pilate's judgment hall; Calvary, and the tomb. Then a rift of light flashed through the darkness as he remembered the hasting Mary with the message, "He is risen," and once again, with face uplifted toward the blue, o'er-arching sky, he seems to stand where the brown slope of Olivet's tendeth unto Bethany, gazing on his Lord, with hands outreached in blessing, rising, rising, when, lo! the fleecy cloudway overhead that for a moment shadowed the ascending one, is risen by a gentle, unseen, heavenly breath, and instead of the mental picture from the past, with Memory's tinted tinging, a wondrous vision opens on his sight, and wide and far the flower-mantled hills and vales of Paradise, clad in living green, rise before him; and all the feathery lanes of stainless mist take form, take human form, and he beholds a mighty, jubilant host, each one resembling the "children of a King," and like the rippling rhythm of a thousand sweet-toned bells at even time, the music of their song fills all the air. "Unto Him that loveth us," the ransomed armies of the north-land sing. They understand it now. Earth life is over and done.

Bitterness that grieved them,
And battles that bereaved them,
And baubles that deceived them,
Are all made plain.

With souls aflame they sweep the symphonies of heaven to tell their love for Him. The south-land singers catch the strain and soar on lyric wings of beatific gladness. "And hath washed us from our sins in His own blood," while clear and strong they from the East and West break in: "And hath made us to be kings and priests unto God and His Father." Then in full chorus each redeemed, enfranchised spirit joins, and all the heavenly hills reverberate with: "Unto Him be glory and dominion for ever and ever."

We leave the Seer that we may scan and find the message for us in what he heard.

"Unto Him that loveth us," is the opening stanza of the triumph song. There is no past tense in the love of Christ. He always loved us. He loves us now. He

will ever love us. There is no change in His immutable love. It is the power and permanency of the earthly and the glory and stability of the heavenly.

Do you expect to join in this song up there? If so you must study, learn and practice it here, or you will be all out of tune and harmony when you assay to unite. Is the keynote of it, the love of Christ, in your heart at this moment, my beloved? It appears to me as if all eternity would be affected and influenced to us by the manner in which we are able to join in that first song. There is great inspiration for ourselves as well as for others in a good beginning. My good friend, Miss Jessie Alexander, who reads so delightfully, can always hold and please her audience if she captures them by her first selection. How carefully she memorizes these first ones! With what diligence she studies thought, form and accent! How anxiously and carefully she moves along in the rendition, scanning the sea of questioning eyes riveted upon her, until some shining face flashes its soul—signal of fellowship—followed in a moment by another, and then another and swiftly by others, and then, ah! 'tis easy then going on to a climax. But everything depended upon the first. No after victory can atone for a defeat there. Are you studying the matter and conditions of this first hymn of victory in the Holy Land of Song? Will they say up there: "Hush, ye ransomed, and let this one sing alone. She hath well learned the love of her Lord." You must learn it well; learn it as He proved it; prove it as He lived it; live it as He glorified it in the sorrowing homes of Galilee and Judea, in Gethsemane and on Calvary; then, when all earthly ambitions and conditions fade and "Jesus only" filleth all thy soul's vision, you will be able to sing: "Unto Him that loveth us and hath loosed us from our sins in His own blood."

"That is why we love. He hath loosed us." Once, like Prometheus in the Greek fable, we were fast fettered to the devil's loadstone of sin, selfishness and sordidness, the vultures of Passion, Hatred and Revenge tearing all the God-heart out of us. He came, our Hercules, from heaven. He loosed us. He put a new heart within us. He set us free, and such a freedom! Glory be to Him! He loosed our lips, toned to the tenors of infinite praises. Now we sing:

To the great trine Jehovah-Father, Son and Holy Ghost,
Give I praise and adoration, of redemption make my boast;
Sing unceasing of salvation, by His favor full and free;
My Redeemer is my Kinsman and His blood saves me.

Ere my soul knew Christ and pardon I was struggling after peace,
On my heart a bitter burden, whence I vainly sought release,
Then He found me; Christ, my Saviour;
He unloosed and set me free;
Now I worship in completeness and His blood saves me.

"The Blood." In a sense, from the human side, the source of the love is the

blood. My beloved, the defilement was so deep nothing but the life blood of Love could cleanse it. The bonds that bound us to the burden of doom and death were so firm and relentless, nothing but "the Sword of the Spirit" dipped in the blood of Love could sever them. In a diviner sense the eternal, unchangeable love is the source of the blood. The cleansing power of the blood resteth in the love. The blood-washing saves, purifies, sweetens and sanctifies because of the love. He that despiseth the blood refuseteth the love. The baying sleuth-hounds of conscience are the avenging bloodhounds of Love. Rejected love causeth the soul to dwell in death's bitterness. Love driven out—that is hell.

What is your attitude toward the blood and the love? What toward Him who is the Everlasting Love and hath given the all-cleansing Blood? Accept Him, do you? Love Him, now? Yes?

Oh, the love, divine, unending;
Christ, an enemy befriending;
Every blood-washed soul attending

May His welcome prove;
May we in where praise resoundeth,
Dwell where harmony surroundeth,
And the bliss of God aboundeth,
By the throne of love.

"And hath made us to be kings and priests unto God and His Father." Kings! Kings over what? Think a moment. Sin has been your master, and appetites and passions your drivers. You have been, not kings, but slaves. The whips of conscience have been stinging, too. How is it now? Free? Better than that, is it not? Turn a moment to Joshua x. 24 and read: "Joshua said to the captains of Israel, Come near and put your feet upon the necks of these kings." Is not that a type of what our Joshua does? The demon-sins that were rulers over us and kings of the "Promised land" of our hearts, He bindeth under feet, and as it was with the mighty "Jesus," the conqueror of the earthly Canaan, so is it with the mightier Jesus, the provider of the Canaan above. As said the one, so saith the other: "Fear not nor be dismayed; be strong and of a good courage, for thus shall your Lord do to all your enemies." Kings over yourselves. "Greater is he that ruleth his spirit than he that taketh a city." Nothing but God—"self," which is love, can conquer sin "self" in me. Kings, too, in home, neighborhood and national life. Kings also in art, mechanics, science, literature and religion. Kings in time for eternity. Kings in the material, mental and spiritual. Kings, unto God, everywhere, in everything and forever.

The spiritual "Shechinah" of a human love-life fadeeth never. Fragrant as the aroma of the alabaster box of precious spikenard, broken for love or the loving Christ, in Simon's home at Bethany on that immortal evening when the King of Love said grace in person at the frugal board, forever abideth every lover and their gift. From Martin Luther, the brave and fearless defender of the faith,

Be Not Faithless, But Believing

By H. S. BAINBRIDGE.

You will be enabled to receive the Lord's healing through believing the written Word of God, and not through trying to understand how the Lord Jesus bore away our pains and our sicknesses on Calvary's cross.

Faith is not sight (appearance). Faith is the very opposite of sight. God's declarations often look wrong to us; but, if we *steadfastly* believe in our hearts that all the statements of God are literally true, and are therefore to be acted upon, it will be granted unto us to realize the blessedness given to those whose faith is in God.

The Holy Scriptures record the fact that the Lord Jesus Christ was manifested to take away the sins and mental sorrows and the sicknesses and infirmities of mankind. (Isa. liii. 3-6; I. Peter ii. 24; Matt. viii. 17.)

It is God our heavenly Father who makes this declaration to the children of men, and He is surely to be believed. When Christian people have really believed what God has said concerning sickness and disease, they very soon begin to realize that their healing was accomplished on Calvary and that only their own believing and appropriating "amen," to the Faithful One, is necessary to the divine accomplishment of their actual deliverance from the power of sickness and disease.

Remember that divine healing of soul and body is given to faith. Hope looks for the unattained, she is ever saying, "I expect the Lord is going to answer my prayer."

Faith is no suppliant, but a crowned queen. The place of victory is hers, and she takes and keeps it royally. Faith, divinely bold, declares triumphantly, "God tells me that He has already granted me the desire of my heart, and I believe Him; whatever I feel like, or whatever I see, I will continue to believe His Word with all my soul, until I realize the very thing accomplished in me of which He has spoken." "This is the victory that hath overcome the world, even our faith." I. John v. 4.

♦ ♦ ♦

HEALED OF CURVED SPINE AND DISCONNECTED VERTEBRA.

By Mrs. EMMA SEELEY, Holly, Mich.

Praise the dear Lord! At the age of eight years I became suddenly conscious of the presence of the Holy Spirit; an influence strangely unfamiliar and from which I found no escape ever since it was a living actual personality and unquestionably real. Words of conviction were spoken to my sensitive conscience, which led me to seek and find a new heart. Since

led and blessed me. From time to time making me better acquainted with Himself, whom to know aright is "life eternal."

Nearly all my life has been one of suffering, more especially the past eight years, the greater part of that time being spent upon a bed of pain. Six years ago, through the kindness of a dear friend I received one of Mrs. Dora Dudley's books treating on consecrated life. This led me to carefully consider the blessed subject of divine healing. Eagerly did I search God's Word for four years before I believed that the Lord would heal me. But the dear Saviour is so patient, so loving and so full of pity. He realized how weak I was and desired to teach me more concerning Himself and grant me a broader experience.

Three years ago last March, 1894, Satan planned a severe illness, a complication of troubles, which appeared to be my last sickness, keeping me in bed until the following November. During the month of October, I suffered from a shock of paralysis, which caused severe deformity all over my body, also depriving me of my speech.

Loving hearts and willing hands ministered to my every want, and all that could possibly be done was done for my recovery. I received the attention of the most eminent physicians in the States of Michigan and Ohio, but all in vain. The Lord was, however, teaching me that He had taken our infirmities and our sicknesses. So I simply trusted myself in Jesus' hands and while listening to His still voice, was commanded to "rise and walk." This seemed an impossibility; but in His strength, with the assistance of others, I walked across the room. From that hour I continued to improve, trying afterward to use my hands and to walk by faith.

At the expiration of three weeks I was able to walk quite well, though my head was still drawn to the left side and there were three curves in my spine. My trust was, however, in the Lord. He asked me if I was willing to confess to the public what He had done for me. Doubt came in, and I said: "When I can see I am permanently healed I will confess with joy." Jesus was so patient with me even though I grieved Him by refusing to tell what He had already done for me. I remained about the same for a time, trusting Jesus the best I knew how.

Instead of improving I began to decline; and one year ago last March, a renewal of the spinal, together with a lung difficulty came upon me. Physicians said it was impossible for me to live even if my spinal trouble should ever be better. One night after having in sleep been

bed and heard a voice say, "Have faith and thou shalt be made whole." I replied, "I will trust Thee, blessed Jesus." "But, my child, will you confess Me beforehand?" I thought it would be blessed to tell that the Lord had healed me; but when the opportunity presented itself, I would tell only those who were in sympathy with divine healing. Still the Lord continued to bless me wonderfully, causing me to realize His healing touch, and in three days I assisted some about the house. I was now eager to tell what the Lord had done for me.

On August 28th, 1896, I attended a divine healing meeting conducted by Captain Haight and wife of the "Christian Crusaders," and was brought more fully into the light. On the 29th I met all the conditions of James v. 14, and accepted the Lord as my only Physician, abandoning all medical aid.

At that time I was using from eight to ten grains of morphine a day. The pain being so great, and I being so very weak that the physicians said I could not live without its use, after using it nine months. When its influence would be gone I would sink into unconsciousness and remain so until another treatment could be given me. Now, after ceasing its use I never witnessed one of the severe symptoms one usually experiences from its discontinuance. While I had taken the Lord as my healer by faith, and had been healed of the morphine habit, yet all my troubles had not been removed and I suffered severe pain; but knowing of Christ's promise to be faithful to those who trust Him, I simply waited before Him.

On September 2d, accompanied by Captain Haight, I went to "Beulah Home" in Grand Rapids, Mich., where the dear Lord healed me of all my serious troubles, at that time every organ in my body was diseased. My spine had three curves, an enlargement about the size of a pint bowl at its base, the vertebra separated about one and a half inch, and I was unable to retain food upon my stomach. At about 5:30 a. m., September 14, 1896, my spine was straightened and connected. Sister Dudley had been awakened from a sound sleep with a prayer for the straightening and connecting of my spine, I was awakened at about the same time with a drawing sensation in my spine and, free from pain, I at once recognized the healing power, the life of Jesus now abiding in me. My spine was instantly connected and straightened. Praise His dear name!

One year has now passed and I am well, straight and strong. During the past year the Lord has wonderfully held me, and though I have had many testing times, He has brought me through victoriously. Today I rejoice to know that Jesus is my Healer, Sanctifier and Coming ing. Bless His dear name!

"Near, near, so near.

I cannot nearer be.

Pr. in the presence of His Son.

An Outline of the Apocalypse

By the Late Dean Alford.

The Apocalypse is a revelation given by the Father to Christ, and imparted by Him through His angel to St. John, to declare to His servants things which must shortly come to pass; in other words, the future conflicts and triumphs of His church; these being the things which concerned "His servants."

Of all these, the greatest event is His own coming in glory. In consequence, it is put forward in the introduction of the book with all solemnity, and its certainty sealed by an asseveration from the Almighty and everlasting God.

Accordingly, we find every part of the prophecy full of this subject. The Epistles to the Churches continually recur to it; the visions of seals, trumpets, vials, all end in introducing it; and it forms the solemn conclusion, as it did the opening of the book.

But it was not the first time that this great subject had been spoken of in prophecy. The Old Testament prophets had all announced it; and the language of this book is full of the prophetic imagery which we also find in them. The first great key to the understanding of the Apocalypse, is, the analogy of the Old Testament prophecy.

The next is our Lord's own prophetic discourse, before insisted on in this reference. He Himself had previously delivered a great prophecy, giving in clear outline the main points of the history of the Church. In this prophecy, the progress of the Gospel, its hindrances and corruptions, the judgments on the unbelieving, the trials of the faithful, the safety of God's elect amidst all, and the final redemption in glory of His faithful people, were all indicated. There, they were wrapped in language which was in great part primarily applicable to the great typical judgment on the chosen people—the book was written, that event had taken place; completing the first and partial fulfilment of our Lord's predictions. Now, it remained for prophecy to declare to the church God's course of dealing with the nations of the earth, by which the same predictions are to be again fulfilled, on a larger scale, and with greater fullness of meaning.

In accordance with the analogy just pointed out, I conceive that the opening section of the book (after the vision of the introduction), containing the Epistles to the churches, is an expansion of our Lord's brief notes of comfort, reproof and admonition addressed to His own in the prophecy on the Mount of Olives and elsewhere in His prophetic discourses.

This first section has not before been the

next introduces us at once to His presence in heaven, and to the celestial scenery to the whole coming prophecy. It is to be noted that this revelation of God is as the God of His Church. The Father seated on the throne; the Lamb in the midst of the throne, bearing the marks of His atoning sacrifice; the sevenfold Spirit with His lamps of fire; this is Jehovah the covenant of God of His redeemed. And next we have creation, symbolized by the four living beings—the Church, patriarchal and apostolic, represented by the twenty-four elders; and the innumerable company of angels, ministering in their glory and might, now by one of them, now by another, throughout the course of the prophecy.

In the next section, the Lamb, alone found worthy, opens, one after another, the seals of the closed book or roll, so that when they are all opened, it may be unrolled and read. One point should be urged, which is very commonly passed over, viz: that the roll is never during the prophecy actually opened, nor is any part of it read. The openings of its successive preparations for its contents to be disclosed; and as each is opened, a new class of preparations is seen in prophetic vision. When the seventh is loosened, and all is ready for the unfolding and reading, there is a symbolic silence, and a new series of visions begins.

As regards the seals themselves, the first four are marked off from the other three in a manner which none can fail to observe. They represent, I believe, Christ's victory over the world in His appointed way. We have Himself going forth to conquer, and in His train, the sword which He came to send on earth, the wars, the famines and pestilences which He foretold should be forerunners of His coming. At each of these appearances, one of the living beings who symbolize Creation echoes with his "come" the sighs of the world for the manifestation of the sons of God. I conceive it to be a mistake, necessarily involved in the consecutive historical interpretation, but sometimes found where that is not, to interpret these four seals as succeeding one another in time. All are co-ordinate, all are correlative.

Next to the sighs of Creation for the Lord's coming, we have those of His martyred saints, crying from under His altar. Then, at the opening of the sixth seal, we have reproduced the well-known imagery of the Lord's discourse and of the Old Testament prophets, describing the very eve and threshold, so to speak, of the day of the Lord: the portents which

coming itself. For the revelation of this, the time is not yet. First, His elect must be gathered out of the four winds—the complete number sealed, before the judgments invoked by the martyred souls descend on the earth, the seas, the trees. First, the Seer must be vouchsafed a vision of the great multitude whom none can number, in everlasting glory. The day of the Lord's coming is gone by, and the vision reaches forward beyond it into the blissful eternity. Why? Because then, and not till then, shall the seventh seal, which looses the roll of God's eternal purposes, be opened, and the book read to the adoring church in glory. Then we have the last seal opened, and the half-hour's silence—the "beginning," as Victorinus sublimely says—"of eternal rest."

Thus far the visions of the seals necessarily reached onward for its completion. But there is much more to be revealed. God's judgments on the earth and its inhabitants are the subject of the next series of visions. The prayers of the martyred saints had invoked them; with the symbolizing therefore of the answer to these prayers the next section opens. Then follow the trumpet-blowing angels, hurting the earth, the trees, the sea, the rivers, the lights of heaven. And here again, as before, the first four trumpets complete these world-wide judgments, and with the fifth the three woes on mankind begin. The previous plagues have affected only the accessories of life; the following affect life itself.

In these latter we have the strictest correspondence with the foregoing vision of seals. Two of them are veritable plagues the one of the locusts, the other of the horsemen. After this sixth trumpet are inserted two episodic passages, the one a vision, and the other a prophecy; then, when the seventh is about to sound, the consummation of God's judgment passes unrecorded, as it did under the seals; and at the seventh trumpet, we have the song of thanksgiving and triumph in heaven. Such remarkable and intimate correspondence carries its own explanation—the two visions of the trumpets and seals run to one and the same glorious termination; the former, in tracing the course of the world as regards the church, the latter, in tracing God's judgments of vengeance on the ungodly dwellers on earth; for it is for this that the heavenly song at its conclusion gives thanks.

If now we turn to the two episodes between the sixth and seventh trumpets, we find them distinctly introductory to that section which is next to follow. A little book is given to the Seer, sweet to his mouth, but bitter in digestion, with an announcement that he is yet again to prophecy to many nations—that a fresh series of prophetic visions, glorious indeed but woeful, was now to be delivered by him.

These begin by the measurement of the temple of God—seeing that it is the Church herself, in her innermost hold, which is now to become the subject of the prophecy. The coming of the next

power Moses and Elias, is predicted, and during the prediction one principal figure of the subsequent visions is by anticipation introduced: the wild beast that cometh up out of the abyss. That this is so, is at once fatal in my estimation to the continuous historical interpretation.

I can give no explanation of the two witnesses. I have studied the various solutions, and I own that I cannot find any which I can indorse as being that which I can feel to be satisfactory. I have none of my own. I recognize the characters, but I cannot appropriate them. I do not feel it to be any approach to my system, or any disproof of its substance, that there are this and other gaps in it which I cannot bridge over. Nay, on the contrary, if it be a sound interpretation, there must be these, and to find events and persons which may fit the whole, ere yet the course of time is run, would seem to me rather writing a parody, than earnestly seeking a solution.

And now the seventh angel sounds; and as before at the opening of the seventh seal, the heavenly scene is before us, and the representatives of the church universal fall down and give thanks that God's kingdom is come, and the time of the dead to be judged. But though this series of visions likewise has been thus brought down to the end of the final consummation, there is more yet to be revealed.

And now opens the great prophetic course of visions regarding the Church. Her identification in the eyes of the seer is first rendered unmistakable, by the scene opening with the appearance of the woman and the serpent, the enmity between him and her seed, the birth of the Man-child who should rule over the nations—His ascension to heaven and to the throne of God. Here at last, all ought to have been plain, and here again I see pronounced the condemnation of the continuous historical system.

The flight of the woman into the wilderness, the casting down of Satan from heaven no longer to curse the brethren there, his continued enmity on earth, his persecution of the remnant of the woman's seed, these belong to the introductory features of the great vision which is to follow, and serve to describe the state in which the Church of God is found during the now pending stage of her conflict.

What follows, carries out the description of the war made by the dragon on the seed of the woman. A wild-beast is seen rising out of the deep, uniting in itself the formerly described heads and horns of the dragon, and also the well-known prophetic symbols of the great empires of the world, representing, in fact, the secular powers antagonistic to the Church of Christ. To this wild-beast the dragon gives his might and his throne, and notwithstanding that one of its heads, the Pagan Roman Empire, is crushed to death, its deadly wound is healed, and all who are not written in the

The further carrying out of the power and influence of the beast is now set before us by the vision of another wild-beast, born of the earth, gentle as a lamb in appearance, but dragon-like and cruel in character. This second beast is the ally and servant of the former; makes men to worship its image and receive its mark, as the condition of civil rights and even of life itself. Here, in common with very many of the best interpreters, I cannot fail to recognize the sacerdotal persecuting power, leagued with and the instrument of the secular: professing to be a lamb, but in reality being a dragon; persecuting the saints of God; the inseparable companion and upholder of despotic and tyrannical power. This in all its forms, Pagan, Papal, and in so far as the Reformed churches have retrograded towards Papal sacerdotalism, Protestant also, I believe to be that which is symbolized under the second wild-beast.

Next, the apocalyptic vision brings before us the Lamb on Mount Zion with the first-fruits of His people, and the heavenly song in which they join—as prefatory to the announcement, by three angels, of the prophecies which are to follow, so full of import to the people and Church of God. These are, first, the proclamation of the everlasting Gospel as previous to the final judgments of God; next, the fall of Babylon, as an encouragement for the patience of the saints; third, the final defeat and torment of the Lord's enemies. After these is heard a voice proclaiming the blessedness of the holy dead.

I think there is reason to interpret the harvest, of the ingathering of the Lord's people; the vintage, of the crushing of His enemies; both these being, according to the usage of this book, compendious, and inclusive of the fuller details of both, which are to follow.

The vintage is taken up and expanded in detail by the series of the vials, seven in number, as were the seals and the trumpets before. These final judgments, specially belonging to the Church, are introduced by a song of triumph from the saints of both dispensations, and are poured out by angels coming forth from the opened sanctuary of the tabernacle of witness in heaven.

The course of these judgments is in some particulars the same as that of the trumpets. The earth, the sea, the rivers, the lights of heaven—these are the objects of the first four; but ever with reference to those who worship the beast and have his mark on them. At the fifth, as in each case before, there is a change from general to special; the throne and kingdom of the beast, the river Euphrates, these are now the objects; and the seventh passes off, as in each former case, to the consummation of all things.

Meantime, as so often before, anticipating hints have been given of new details belonging to the other angelic announcements. At the sixth vial, we have the sounds of the gathering of an approaching battle of God's enemies against

After the seventh and its closing formula, Babylon comes into remembrance before God, to give her the cup of vengeance. Thus then we pass to the second of the angelic announcements—the fall of Babylon. Here the Seer is carried in spirit into the wilderness, and shown the great vision of the woman seated on the beast.

It may suffice to say, that the great persecuting city, the type of the union of ecclesiastical corruption with civil tyranny, is finally overthrown by the hands of those very kingdoms who had given their power to the beast, and this overthrow is celebrated by the triumphant songs of the Church and of Creation and of innumerable multitudes in heaven.

But here again, according to the practice of which I cannot too often remind the student, a voice from heaven announces the character of the new and final vision which is to follow: "Blessed are they which are called to the marriage supper of the Lamb." And now, in the prophetic details of the third of the previous angelic announcements, and of the proclamation of the blessedness of the holy dead, the great events of the time of the end crowd, in their dread majesty, upon us. First, the procession of the glorified Redeemer with the armies of heaven following Him, coming forth to tread the winepress of the wrath of Almighty God. Then, the great battle of the Lord against His foes, the beast and the false prophet, leagued with the kings of the earth against Him. Then, the binding of the dragon, the old serpent, for a season. Then, the first resurrection, the judgment of the Church, the millennial reign: as to which I have again and again raised my earnest protest against evading the plain sense of words, and spiritualizing in the midst of plain declarations of fact. That the Lord will come in person to this our earth; that His risen elect will reign here with Him and judge: that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment—this is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of His primitive apostolic Church, before controversy blinded the eyes of the Fathers to the light of prophecy.

But the end is not yet. One struggle more, and that the last. At the end of the millennial period, Satan is unloosed, and the nations of the earth are deceived by him—they come up against and encircle the camp of the saints and the beloved city; and the fire comes down out of heaven and consumes them, and the devil who deceived them is cast into the lake of fire. Then is described the general judgment of the dead, the destruction of death and Hades, and the condemnation of all whose names are not found written in the book of life.

Finally, in accord with the previous proclamation of the blessedness of the holy dead, the description of the heavenly Jerusalem forms the glorious close of the

THE CHRISTIAN AND MISSIONARY ALLIANCE

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EDITORIAL

THE PITTSBURGH CONVENTION.

The Annual Convention of the Pittsburgh Alliance proved also a rallying point for the workers of Western Pennsylvania. It was decidedly the best Convention ever held in Pittsburgh in connection with the Alliance. The mournful loss of our beloved brother, Mr. Conley, a few months ago, seemed to human sight to be almost an irreparable blow to the great work he had done so much to inaugurate and establish, but the best monument of a true worker is the work that can stand even without him, and dear brother Conley's work was built on deeper foundations than his own personality.

The truths that he so dearly loved had become the very life of hundreds of hearts, and could he have looked down upon the scenes in the old Carnegie Hall the last four or five days he would have felt that his labor had not been in vain in the Lord. From the commencement to the close the spirit of the Convention was deep and strong in every sense of the word. The attendance was very large, usually filling the great hall almost to its capacity and on Sabbath crowding it. A spirit of deep unity and joyful enthusiasm prevailed. The teaching was wise and strong, and the response from the audience unusually earnest and general, and the immediate fruit of the meeting was most precious. Large numbers of souls were saved at the altar services; still larger numbers were led out into full consecration, and many of the most remarkable cases of healing that we have known or heard of occurred during several of the quiet anointing services. In every way the seal of God seemed to rest upon this remarkable meeting, and all hearts were filled with praise and encouragement. God has given great wisdom and earnest humble faith to the

OUR COLORED ALLIANCE BRETHREN.

One of the most unique and encouraging features of the Alliance work in Ohio and Pennsylvania is the successful organization of a number of strong branches of our beloved colored brethren. In our recent visit to Pittsburgh we were surprised and delighted to find a deep and strong work that is carried on by these friends in that city. A powerful branch has been established, and is supporting a missionary by the contributions of its members. We found that nearly the entire body of waiters in the Hotel Anderson were members of the Alliance, and were delighted to learn from them personally that out of thirty-four waiters all but seven had been converted to God, many of them quite recently. Their fidelity and enthusiasm were most inspiring. They have been instrumental in forming a number of other organizations throughout the State, and the branches in Ohio are now strong enough to support several missionaries on the field. We commend this part of the work to the prayers of our Alliance brethren, and to the faith of our beloved colored brethren, for whom there is a wider field of promising work all through the South, where many of the most devoted and intelligent Christians are to be found among our colored brethren, and they are naturally attracted to the heart-stirring truths and the deep spirituality of the Alliance movement.

STUDENT VOLUNTEER CONVENTION.

We have received from our brethren who have attended the Student Volunteers' Convention at Cleveland interesting reports of the great meeting. The attendance was very large, and, of course, the great number of speakers and themes necessarily crowded the programme. We

accomplished. We are not surprised to learn that there was a natural disappointment in many quarters on account of a certain rigidity in the programme, and the exclusion of some things that are very dear and most essential to the Alliance missionaries. In a meeting covering so wide a range of thought and opinion it would have been difficult, and it seems to have proved impracticable, to allow such themes as the blessed hope of the Lord's coming and the immediate evangelization of the world in view of it to take a prominent or ever recognized place. The missionary offering with which the Convention closed was not for the general work of missions, but a special guarantee fund for the expenses of the organizing and secretarial work of the Student Volunteers. This is estimated to cost annually for the next four years about sixteen thousand dollars per annum, of which, we understand, about one-half was pledged at this meeting. The work of missionary training institutes was slightly represented, but the chief interest of the Volunteers was in the work of the regular colleges and seminaries, and the highest standard of training was strongly emphasized both by the Convention and the majority of missionaries from the field.

CHRIST'S COMING THE KEY TO ALL QUESTIONS OF THE AGE.

The personal and premillennial coming of our Lord is the true key to history, to the social and political problems of the age, and to the work of the church. Apart from this standpoint we can never understand our Bibles. The dispensational principle is essential to the proper perspective of Scripture, the right understanding of God's revelation from the beginning to the close. It is the key to the world's history. The eye of the secularist may watch with intense interest the panorama of events as nations rise and fall, and political events crowd upon each other in apparent confusion, but the student of prophecy sees through all a purpose moving from the heavens, and a great plan long ago forecast by inspired prophecy working to its promised end. The successive dynasties of Babylon, Greece and Rome, and of the broken kingdoms that followed, and the everchanging movements of national politics, and the diplomacies and jealousies of Russia and Great Britain, the evolution and outcome of Romanism and Mohammedanism, the strange Jewish question, the critical Turkish question, the questions of republics and monarchies, and socialism with all its awful possibilities, all these things are but keeping step with the prophetic plan, and only as we read our Bible intelligently can we understand our daily newspaper. This is the secret of all social questions. This is the reason why earth's governments have failed to settle the Cretan question, the Turkish question, the Armenian question, the Cuban question. Man's government is to prove more and more a failure until earth's true King shall come to "hear the poor and needy when he crieth

is the true remedy for the social evils of our time. The wise Christian will give his strength today not to reform or mere philanthropy, but to hastening the coming of the King, which alone will right earth's wrongs and redress her grievances. And this is the only standpoint from which the church can do her work effectively. If she is setting out to convert the world and battle with its gigantic evils we may well give up the conflict in despair, but if she understands her mission to gather out of the nations a people for His name she will have abundant cause for encouragement, and she will know that her work is not in vain in the Lord, as one by one she is calling the members of the Bride to meet the coming Lord and sending out the wedding cards to all the world for the marriage of the Lamb. This is our vocation. Thank God for the key to the situation.

SOUTHERN CONVENTIONS.

Our dear brother, Dean Peck, is arranging a series of conventions through the South during the current month, and all who desire a visit from him and his fellow workers should communicate with him immediately. He can be reached at Macon, Ga., General Delivery, up to March 17th. While we are not able to give all the details of the proposed meetings arrangements so far made include a number of appointments in Kentucky and Tennessee during the next fortnight, closing with a convention in Macon, Ga., March 15th to 17th, and followed immediately by a meeting in Columbia, S. C., March 18th to 20th, and Fayetteville, N. C., immediately after. Later appointments will be arranged after these dates, and those wishing meetings should immediately write Dean Peck, who is in charge of the programme. It is expected that beside Dean Peck, Mr. Mitchell, from Africa; Miss Mattie Perry and a number of earnest workers who will attend the entire series, that Rev. Henry Wilson, D. D., Rev. A. B. Simpson and some others of the national workers will be present at the Atlanta and Columbia conventions.

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WE REMIND OUR FRIENDS THROUGHOUT the country of the important Convention to be held in the Gospel Tabernacle, New York, during Easter week, April 3rd to 10th, the annual meeting of the Christian and Missionary Alliance, when reports will be presented from all parts of the field, the officers elected, and the first meeting of the Advisory Committee. Our larger Council will be held for an entire week for the purpose of conferring and coming to a closer and common understanding about all the interests of this increasing work. We earnestly invite our Alliance workers throughout the country to endeavor if possible to be with us at this most important conference. Subjects of the deepest interest will be discussed, and all our leading teachers and workers will be present to take part in the exercises. Entertainment will be provided at the most reasonable rates at the former



SOME RECENT BOOKS.

THE GATE OF THE WILL.

FROM

"SAVED AND KEPT."

By Rev. F. B. Meyer. Published by F. H. Revell Co. Price, 30 and 50 cents.

If we could only stop bad thoughts from entering the precincts of the soul, how safe and happy we should be! We could easily enough ward off assaults from without if we were not betrayed from within. But we should not be betrayed there if only we were more careful and resolute in examining, searching, and turning back the subtle and evil suggestions which knock for admittance.

Think of the zealous care with which the Czar of all the Russias is surrounded. No stranger could enter his palace. The highest-born have to pass through a strict cordon of scrutiny ere they are admitted to the imperial presence. And this is necessary if he is to be preserved from plots of the nihilists, from dynamite or cold steel. If his palace were left as unwatched as we leave our hearts, if it were as easy for traitors to enter as it for thoughts or evil imaginations to intrude within our souls, his life would be instantly forfeited. But if fancy, a desire. It seems innocent enough. You are disposed to admit it. Why should you not? It is surely needless to make too much ado about what seems so innocent, or at least so trifling. And that thought may lie in your heart, like a spore of contagion in the system, for seven months without revealing its malignancy, even months without revealing its malignant aspect it, it will suddenly leap out, kill-armed, upon you, like the warriors from the wooden horse which the Trojans, in an evil hour, drew within their gates. Every temptation yielding in the first faint suggestion. Deal with that and no power of the adversary can prevail against you. Yield to that and sooner or later you will rue your weakness and find that the innocent-looking egg contained a viper, and that the tiny, trickling streamlet has become a raging torrent which carries all before it in its ungovernable session.

If only each young soul that reads this page would realize this! Keep your thoughts and you keep your hearts. Indulge suspicious or evil thoughts and you cannot hope to prevail in the conflict against us.

But of course the difficulty arises at the gate of the soul. We are so weak. Frequent yielding in the past has robbed us of much of the power of resistance. We are so easily deceived; we do not detect the traitor; we admit the crowd of visitants so easily. The stream is always pouring in and out, and we cannot or will not use all our powers in discriminating and winnowing the bad from the good.

For this reason there is nothing for it but to intrust the keeping of our souls to our Saviour, who will gladly undertake the charge. Ask him to place a strong warder at the gate of the will, one beyond suspicion and incapable of being bribed, who shall detect in a moment and underneath every disguise the unhalloved and treacherous impulse, and shall have strength enough to repel. There is no doubt who that warder will be. The Holy Spirit alone is equal to so difficult and important a work. But when the soul is intrusted to Him there is no fear of failure. Live in the Spirit, walk in the Spirit, and you shall be kept by the power of the Spirit.

thought into every heart! Thoughts are always trooping up to the gate of the soul—happy and sad, of home and love and business, which recall the past and anticipate the future, some dressed in fustian, others in gold and silver tissue. Now in that crowd, under a harmless exterior, evil and treacherous thoughts often mingle and pass in without much notice or resistance on our part. If we only would yield ourselves to the Holy Spirit! He would not prohibit anything that was natural and innocent, but would detect, expose, and put back all that was not pure, holy, lovely and of good report. Then peace and blessedness and salvation would reign through the whole fortress of Mansoul.

VICTORIOUS LIVING.

FROM

"WALKING WITH GOD."

By Samuel Bond Randall. Published by F. H. Revell Co. Price, 60 cents.

What possibilities of victory are open up to the one who is walking with God? The Master could send out His little company of strength on a single promise, "Lo, I am with you all the days." After many years one of the little band writes to some of those who have experienced the truth of the blessed walk, testifying to their success in warfare, "Ye have overcome them, because greater is He that is in you, than he that is in the world." The soldiers here they could see them their undaunted commander; and what cannot one dare and achieve who realizes that an Almighty Leader is by his side—yes, within his heart. He who is closest to the Master is the one at whom the adversary will hurl his keenest darts. Never was so tempted as the Perfect One—and that too, just after He had received the mighty baptism of the Spirit. The world's redemption or ruin was at stake, and the enemy plied every art. The soul that is seeking to be Christ-like finds that he is wrestling "not against flesh and blood, but against principalities, against powers, against rulers, the wickedness of this world, against spiritual wickedness in high places." Now the lower passions and appetites are appealed to, then the ambition of the mind; if this fails, there are still more subtle allurements, spiritual pride—yes, even pride at ones humility, for never is pride more dangerous than when one considers himself most humble. Strong like, the adversary seeks to lull the soul to sleep, satisfied with its title to heaven, bad progress in Christian graces; if all other methods fails, he seeks to discourage the whisperings of the tempter are the thoughts of his own heart, even though he hates the suggestions of Satan. As we view the marshalled legions, we might be fearful we were worsted in the conflict, but turning we see by our side One who says, "Be of good cheer, I have overcome the world;" "All power is given unto Me in heaven and earth;" "My grace is sufficient for thee." Not only will the thought of His presence lead us in the hour of testing to say with Joseph, "How then can I do this great wickedness and sin against God?" not only shall we be restrained through fear of grieving our Divine Companion, but there is a positive power. He gives to us, His own strength, so that with humility and self-hoodness we may say, "I can do all things through Christ who strengtheneth me."

CHRIST FOR THE CHILDREN

LITTLE ONES IN INDIA.

By Miss HATTIE MALLORY.

MY DEAR CHILDREN:

Some time ago I gave you a little talk about some of the customs and habits of the little heathen children, but now I want to tell you about some of the children who are learning to pray to the true God and are becoming little lights for Jesus.

One day during the famine a girl about fourteen years of age came to us in a very wretched condition. She had walked a long distance living on what she could pick up by the way. Her finger nails were almost like a bird's claws, and her hair was in such a condition it had to be cut close to her head, and then we sent to have a good bath. She said she had no father or mother, and so we took her in. Some days later a boy about eleven came into the compound, and she ran toward him, saying "My brother, my brother!" Then she came to Mrs. Erickson and begged to have him taken in, on the plea that he was her brother. We afterwards found they had a mother in the hospital here, but she soon died, leaving these two orphans. Parents and children, brothers and sisters, often get separated from each other in their wanderings hither and thither in search of food. In a short time these two children looked quite well and hearty, and were sent away to schools where they are learning much about Jesus, and how to love and pray to Him as you do in the "homeland."

Another little boy and his older sister also came to us. After a little time it was thought best to send the boy to school; so preparations were made to take him to Akola, where our mission school is situated. He was full of glee at the thought of riding in a cart, and then in the "fire carriage," as the trains are called here.

As we started off he spied his sister standing weeping, as she looked toward him with longing eyes. His pleasure for a moment was quite dampened. "See, see! my sister is crying," he said, and so saying burst into tears himself; then pleadingly called out, "Don't cry, don't cry!" She is also now in a school not far from Akola, so she will be able to see her brother sometimes. So many little children lost their papas and mamas in the famine, and then often had to be separated from each other. I am sure you will not forget to pray for them that they may find a true father and mother in Jesus, whom

There are two or three more children about whom I should like so much to tell you, but I think I have told you enough for one time, and perhaps we can have another missionary talk soon.

LOVE AND TRUST.

By AUNT ELLEN.

OUR DEAR CHILDREN OF THE ALLIANCE:

Your lovely faces come before me so insistently this morning that I truly must lay aside all else, and have a face to face talk with you, on paper.

Have you ever really thought how beautiful a blessing it makes of life to be able to love and trust? Of course by this I



A FAMINE CHILD AND HER PLAYMATE.

mean to have first of all given one's self absolutely to the wholly faithful Jesus, and then to have learned of Him just the right way in which to love and trust all human kind.

There is a very living way in which we may touch Jesus, and it is by and through the faith-touch which trusts Him, though the heavens fall. In the long ago, when Jesus was upon earth in human form, as He was journeying forward upon a mission of healing, a woman who had been twelve years sick when she heard of Je-

throng of people pressing about Him, and touched Jesus' garment. For she said (Mark v. 28), "If I may touch but His clothes, I shall be whole." And straightway her sickness vanished away, and she was perfectly sure that Jesus had healed her of that plague.

Then there is the other, and the very beautiful, side of this Gospel story. Jesus knowing at once that healing had gone forth from Him, turned Him about to the people and said, "Who touched My clothes?" His disciples answered, "Thou seest the great multitude pressing about Thee, and yet Thou askest, Who touched Me?"

Ah, that was the secret of her healing—she touched Jesus! Her faith in Him, as being the Life-Giver, was so strong, that she had but to reach forth in faith and take just that which Jesus had in store for her.

How royally kind the Saviour was to her! Gently He turned Himself to see this only one who had really touched Him in that great throng. The woman tremblingly came forward and fell at Jesus' feet, telling Him all the truth. Jesus spoke to her the fulness of His blessing. He called her "Daughter," saying to her, "Thy faith hath made thee whole; go in peace, and be free of thy plague."

Children, has Jesus spoken this blessedness to you? Has He set you free from the plague of mistrust, distrust, in Him? Has He cut you loose from every desire to think the evil thing concerning any one? Has He taken from you all inclination to run, when the clouds overhead grow black, and the rains descend, and the winds are furious? If not, then in faith touch Jesus; believe with all your heart that He gives you just that good thing which you require of Him. More; act precisely as if you knew that that good thing is being worked out now, your every thought and action, and the peace and quiet of divine Love will be yours.

My dear friends, who lived in Iowa, were one night awakened from sleep by the sound of an approaching cyclone. The father arose in haste and went to the room of his little daughter, that he might carry her to the cellar for safe refuge with them till the storm should be overpast. The little one awakened, but did not want to go to the cellar. "Papa," she said, "cannot God take care of me here as well as in the cellar?" "God can," he was moved to say. "Then I want to stay here." So he left her to her faith in God and him, and nothing happened to them harmfully, either then or ever. Goodbye.

WANTED.

Wanted! young feet to follow
Where Jesus leads the way,
Into fields where harvest

Is ripening day by day;
Now while the breath of morning
Scent's all the dewy air,
Now in the flesh sweet dawnings

Sunday School Lesson

March 27, 1898.

By Rev. G. PALMER PARDINGTON, M.A.

REVIEW OF THE FIRST QUARTER.

GOLDEN TEXT.—Thou art the Christ, the Son of the living God. Matt. xvi. 16.

I. INTRODUCTORY STATEMENT.

Early in the history of the Church the correspondence in character and teaching between the four Gospels and the four faces of the Cherubim was noticed. This correspondence seems to have been divinely inspired. The cherubim were a type of Christ. They had four faces; those of a lion, an ox, a man and an eagle. These four faces express the characteristics of the Gospels.

1. The lion is the king of the animal world. So Matthew represents Christ as the King of the Jews, the lineal descendant of David; the Messiah, the "lion of the tribe of Judah." The key to the Gospel is the word "kingdom."

2. Mark represents Christ as the servant of God. Jesus is everywhere the toiling and suffering Saviour. The ox stands for service or sacrifice. Mark is the "Gospel of work." Its keynote is "straightway."

3. Luke is the gospel of humanity. The love and compassion of the Son of man are unfolded in every chapter. It is the gospel of childhood and of womanhood, and abounds in scenes of family and social life. Through the face of the Son of man shine the divinity and glory of the Son of God. The keyword of the Gospel is, perhaps, "compassion."

4. John is the gospel of divinity. It unfolds the life of the Son of God upon earth. The lofty flight and the far-reaching gaze of the eagle fitly symbolize the gospel of the divine Logos. John is the Gospel of Life. Its key verse is xx. 31.

II. THE REVIEW IN GENERAL.

Of harmonies and charts of the Life of Christ "there is no end." Both teacher and scholar are apt to be embarrassed by the number and variety of Helps. One is sometimes tempted to wish that nothing but the Bible (and perhaps a black-board) were used in the Sunday School exercises.

Christ's life may be unfolded in a very clear and simple way. The scene of Jesus' active life was almost exclusively confined to Judea and Galilee, in both of which provinces He had an earlier and a later ministry. His labors elsewhere, as in Decapolis, the border of Phœnicia and Perea, were incidental. With this fact borne in mind the life of Christ naturally falls into eight parts:

1. Birth and childhood; up to His baptism.

2. Inauguration of His ministry, in-

cluding the miracle at Cana. Time, about six months.

4. Early Judean ministry. Time, about nine months.

5. Later Galilean ministry. Time, about twenty-one months. Three stages, viz.:

a. From the calling of the disciples to the Sermon on the Mount.

b. From the Sermon on the Mount to the Parables of the Kingdom.

c. From the Parables of the Kingdom to the Discourse on the Living Bread.

6. Later Judean ministry. Time, about six months.

7. The Last Week.

8. The Resurrection and Forty Days. (Note. This outline is taken substantially from "The Life of Christ," by Rev. A. B. Simpson.)

From the analysis the student will see at a glance the scope of the lessons for the quarter. They take us from Christ's baptism to the transition period between the later Galilean and the later Judean ministry. Both in time and in work the first fourteen chapters of Matthew cover far more than one-half of Christ's active ministry.

III. THE REVIEW

IN DETAIL.

With this general view of Christ's life in mind, the student will be better prepared to understand the relation of each lesson to those of the whole quarter.

I. Jesus and John.

a. Explanatory.

John the Baptist, the forerunner of Jesus, was the last prophet of the Old Testament. Descended from the priestly line, he represented both the law and the prophets. The hypocritical Pharisees desired the external symbol of Christianity without its internal work of grace—baptism without repentance. Christ was baptized to "fulfill all righteousness" that in all things He might be our example.

b. Practical.

Christ is the fulfillment of law and prophecy. He is our Prophet, Priest and King. God despises hypocrisy. He judges the motive. Christian baptism is a privilege and a duty. It may be accompanied by the enduement of the Holy Ghost.

II. Jesus tempted.

a. Explanatory.

The temptation of Jesus was patterned after the temptation in the garden of Eden. (See also I. John ii. 16.) The principal reasons for Christ's temptation were four, viz.:

1. That He might stand where Adam fell.

2. That He personally might conquer the devil for Himself.

3. That He might show us that we, too, aided by the Holy Spirit, may conquer Satan.

4. That He might be fitted by testing and suffering to sympathize and save those who are tempted.

Practical. As Satan came to Christ,

bition and spiritual pride and presumption. But in Christ we can always triumph (II. Cor. ii. 14).

III. Beginning of the ministry of Jesus.

a. Explanatory. Like John, Jesus opened His ministry by preaching the gospel of repentance. Christ's work was threefold, viz., preaching, teaching, and healing. He thus ministered to the soul, mind and body.

b. Practical. In the Gospel there is provision for all human needs—spiritual, intellectual and physical. Physical healing is part of the Gospel. Christ calls us today to win souls. We may all become His disciples.

IV. The Beatitudes.

a. Explanatory. These eight beatitudes give us a portrait of the true subjects of the kingdom. The first three are preparatory to receive the gift of divine righteousness. The last four are the fruits of righteousness.

b. Practical. These beatitudes are the ingredients of Christian character. If we belong to Christ, we shall exemplify them all in our lives.

V. How to pray.

a. Explanatory. False and true prayer are contrasted as to spirit, motive, manner, place and reward. The Lord's Prayer is the divine model of all true prayer. The first petitions concern God's kingdom. Personal requests occupy a subordinate position. God's glory is the highest purpose of answered prayer.

b. Practical. Hypocrisy in prayer is its most offensive form. God looks not at the spirit of prayer. No one can rightfully use the Lord's Prayer who is not sincere, unselfish and spiritually-minded.

VI. Our Father's care.

a. Explanatory. This is a lesson on consecration and trust. The attempt to serve God and the world comes from a divided heart. Worry and anxiety arise from doubt and unbelief. The cure for worldliness is consecration. The remedy for anxiety and worry is faith and trust.

b. Practical. God wants the whole heart or none of it. It is a sin to be anxious or to worry. God has promised food, clothing and shelter to those who trust Him.

VII. The call of Matthew.

a. Explanatory. From the low position of a publican Matthew was called to the exalted position of an apostle. Social distinctions were disregarded by Christ. The righteous were those who felt no need of salvation—the self-righteous. Judaism and Christianity are distinct systems. Christianity is a new creation, demanding a new birth and expressing itself in new forms.

b. Practical. Christ requires prompt obedience. He comes to save sinners. He demands a new heart to receive and live out the new life.

VIII. The Twelve sent forth.

a. Explanatory. The ministry of the Twelve was limited in territory, time and power. They were sent to preach

Words from China

NOTES OF THE CONFERENCE AT WUHU, CHINA.

Our Annual Conference has just closed, and, as we forward the reports and greeting, we feel to add a few lines, relating more minutely the special blessings of which God has made us the recipients.

As, during these past eight days, we have sat together at Jesus' feet, learning of Him, His grace has abounded toward us, His Spirit has rested upon us, manifesting Himself in love, unity and by an increase of faith in God.

Many of us feel that this has been the best Conference ever held by the Central China Mission. At the first praise service we were deeply moved as one after the other praised God for His abundant goodness throughout the year, for it was evident that God had deepened the spiritual life of many. The watch-night service and the two meetings of the last Sabbath were seasons of marked blessing. When, during the morning service on New Year's Day, three new workers fresh from the homeland walked into our midst and swelled our ranks, we rejoiced greatly, and we also praise the Lord for the five others who are now on their way to this needy land. "The harvest truly is great, but the laborers are few."

We have been humbled as we have considered God's great goodness in keeping our numbers unbroken for over three and one-half years. Surely,

"Nothing is too hard for Jesus,
No man can work like Him."

We are especially thankful to God for preserving the life of our beloved Superintendent throughout his long and dangerous journey as he visited our brethren in the North and thence went on to Thibet, and we are thankful not only for thus keeping him in body, but also for keeping him in soul amid all the testing and temptation attendant upon such travelling, so that he has come back to us in the "fulness of the blessing" and has greatly strengthened our faith.

Our desire to move forward and to "go up and possess the land" which lies before us, is intense, and so it is with unspeakable thankfulness that we mention the enlargement of our borders.

The station at Tih-kiang, thirty miles from Wuhu in a very promising field, has been opened by Mr. Shier.

Our two brethren, Mr. Chapin and Mr. Brown, after a long trial of their faith and patience, have been permitted to rent and occupy a house in the city of Chang-teh-fu, in the Province of Hunan. We know this is in answer to prayer, and we

as soon as there are workers to occupy it. We rejoice that instead of two there will be four to labor there this coming year.

As we are also permitted to mention the opening of two places in Thibet, viz., Labrang and Pao-nang, "our cup runneth over."

We recall the fact that the Alliance was organized for the express purpose of giving the Gospel to Thibet. He has permitted nine years of waiting, but the prayers that have constantly ascended "are come up for a memorial before God," and according to His promise in Isa. xlv. 1, "I will open before him the two-leaved gates; and the gates shall not be shut." The long-closed doors have swung back on their rusty hinges, and God's servants have marched in with the Gospel which is the "power of salvation to every one that believeth." Our two brethren, Mr. Christie and Mr. Shields, are living one hundred and forty miles from T'ao-cheo and eighty miles beyond the nearest border. For all this we praise our God, who alone is to be praised.

Now we will tell you how God has led us to claim five thousand souls for 1898. It seems a startling increase over the very small figures we send you this year, but our God is able. At our closing service on Sunday we felt led to ask God for great things this coming year, and so strong was our conviction that He desired to pour out the Holy Spirit upon every station and bring multitudes to Himself, that we dared not ask for less than five thousand lest we hinder His purpose. If we were claiming two or three hundred we might unconsciously depend somewhat on ourselves and our own efforts, but as it is we can only look to God, for it must all be of Him if this great number is to come into the kingdom this year.

We know that you will unite with us in beseeching God to thus show forth His power, and pray that we may be kept very humble and in perfect unity, and that our faith may grow exceedingly.

Yours, in the Master's service,
MARY F. PARMENTER,
Per order of Conference.

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DISCOURAGEMENTS AND ENCOURAGEMENTS IN CHINA.

By JOHN S. SWORDSON, North China.

As it is one part of our work for the Lord here in China, I like to give a few events, as to the results of our colporteur work: it is to be understood that somebody else in other parts of the great Empire, may have some other experiences to tell of in the same line, but this is what I have

One day I went out to one shop, where they sell old clothes and small wares, and among other things I saw a bundle of paper, like a package of our Gospel tracts; so I imagined and really it was so. The shopkeeper told me that he had bought it together with old account books, which the Chinese use for papering the ceilings with, and which can be had at a low rate.

Another time I was surprised to see many women come, wishing to buy books, even sending the children to buy, and did not at first apprehend, nor think why they wanted the thick ones, but afterwards I found that they used the paper when making shoes, putting it in the soles. One of the native Christians told me that the natives even use the Gospels when papering the windows, as it is so cheap and they sometimes get them for nothing.

Once I went out, together with one of the brothers, to sell books and testify about Jesus, and as we took our place near a theatre there came a man, who seemed to be very earnest in his desire to secure a book, and as he said that he had no money I gave him a book; but on returning to the theatre, with laughter and noise, he tore it to pieces.

Many other instances could be given, but as "everything," as some one has said, "has two sides," I like to see a little on the brighter also. One day when traveling a man came up to me asking my name, but as it often happens, especially here in the north, I did not pay any attention to it. Going forward the man followed. He asked me if I were not Mr. Hill. I told him "No," but asked why he questioned. He said that more than a year ago he had bought some of our Gospels, and by reading found that he could not worship the idols and go to heaven; so he went and heard the Gospel preached in our chapel in Feng-chen by Mr. Hill, and that he now wanted to invite him home.

As the man's home was not far off I went with him, and on going in I found no altar, tablets or idols, and he told me that he threw them away a long time ago and now, as he had read in Matt. vi., he daily read the Lord's Prayer. I hope by the grace of God to see this man and many such in heaven.

Another man, who for years had been seeking the truth in reading the Confucian analects and the Catholic prayer-books, found no peace until he obtained some of our evangelical tracts, and such was the change in the man that the magistrate at that place told me that if anyone was converted it was this man, as before he always had to be punished and was the awe and fear of the place.

Another, who is at present a deacon in one of our churches, became converted by reading and hearing the Gospel. These are some of the glad tidings which are received from colporteur work, and as the Lord Himself will watch over His own word I am sure that even from the work done by the Bible societies there will come forth a great harvest, although at present there seems to be only a little.

Institute Notes

By JUDITH.

"The Call to, Qualifications for and Oppositions in Missionary Work," was the subject of an address recently delivered before the "Students Missionary Band, by Rev. F. W. Farr, the Dean of the Institute. Mr. Farr spoke in his usual pithy and pointed style. The effect was to arouse the students opening their eyes to the dangers that beset missionary work, but stimulating their courage and faith. As they were reminded of the untold privileges of such a life, and that He whom God sends is invulnerable till his lifework is done.

On Friday evening, February 4th, a delightful and informal reception was held to welcome the new business manager and matron, Mrs. Kirk of Albany, N. Y. After religious exercises conducted by Mr. Funk Kirk was introduced. She gave her large family a most happy and yet helpful address, and at once won a large place in their hearts. For the occasion the chapel had been transformed into a reception room and the latter part of the evening was spent in friendly greetings.

Rev. C. C. Cook, of Washington, D. C., who has been holding special services in the Gospel Tabernacle, recently spent a few hours at Nyack. He lectured twice to the students. His theme was "The Church." In these addresses he vividly portrayed the history of the church, placing special emphasis upon her original calling and pointing out the disastrous results that have invariably attended a failure on her part to recognize and stand true to her divine mission.

The courses of study at the Institute are elective. The students upon coming to the school are allowed to pursue whatever studies they wish, subject to the approval of the Faculty. Each one is expected to attend at least three full periods every day. Abundant opportunity is afforded for spiritual and intellectual development, but it rests largely with each student as to just what extent he will avail himself of these rare privileges.

Since the opening of the Institute in the fall Mrs. Fuller, of India, has spoken, at least once a week, to the students. In addition to some very practical talks in which she has given her class an insight into everyday life on the mission field, she has delivered expository lectures on Acts and the Epistles to Timothy.

Two or three are given the opportunity at the Sermon Drill to develop their outlines before the class. Each speaker is allowed six minutes. Judges are appointed and the remainder of the hour is spent in kindly criticism. A great improvement is noticed in many of the students since the beginning of the year.

A new feature this year is the Monday morning "Sermon Drill," held in connection with Mr. Pardington's class in Homiletics. It has proved to be an exceedingly pleasant and profitable hour. The ladies and gentlemen alternate each week in preparing sermon outlines for criticism.

The hurried visit of the Field Secretary, Dean Peck, of Nyack, was much enjoyed. His address at the Institute bore upon the Lord's coming a subject in which the students this year are deeply interested.

Dr. Oerter leaves his busy pastoral work in New York to lecture at the Institute once a week. He is giving the students a strong and thorough course of lectures on Messianic prophecy.

The convention of the Student Volunteer Movement, to be held in Cleveland, O., this month, has been a topic of interest among the students of late. Dr. B. R. Abbe, the president of the Missionary Band and several other students expect to be present as delegates from the Institute.

About thirty new students entered the school at the beginning of the winter term, after the holidays, but the ranks are thinned occasionally by those who are called to mission work in some neglected portions of the home land or to the oversight of an Alliance branch.

The students are enjoying at present some very interesting and instructive lectures on "The Four Judgments." Mr. J. D. Williams, who has been for several years the teacher of English at the Institute is the speaker.

Two graphic and comprehensive addresses were recently given by Mr. Mitchell, from the Soudan. He pictured vividly the lights and shadows in the mission work in this dark and neglected land.

The missionary meeting is now held on Friday instead of Saturday evening of each week.

We are glad to report that there has been very little sickness among the students this year.

Mr. Fuller's occasional talks have been instructive and inspiring.

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Temperance

Moody on the Liquor Traffic.

In one of his sermons at Hamilton, Ont., Mr. Moody made the following remarks on the liquor traffic:

"The people in Noah's time must have sunk to great depths of wickedness if their excesses were such that God desired to blot them all out, so that no record would be left regarding what they did. I have no doubt that strong drink helped to bring those people down. So it has been from all ages. In our days we license the traffic, and when any talk is made about prohibiting it, a great howl of vested rights and an upsetting of business goes on. Would it not be better to take chances on a little upset for a short time than to legally sanction something which is surely fatal to body and soul?"

Temperance Sunday.

An editorial in the *Union Signal* says: "We trust white-ribbons will bear in mind the fact that November 28 is Temperance Sunday. The fourth Sunday in November is thus observed by the W. C. T. U. round the world in accordance with the movement which originated with the London Sunday School Union, and which has been indorsed by the International Society and by clergymen of nearly every denomination. The object is to bring about concerted effort on the part of all churches and religious organizations to the end that a mighty wave of Christian temperance sentiment sweep over are land."

African Liquor Trade.

We read in one of our exchanges: "It is a deplorable fact that the traders of Christian nations continue to pour a swelling tide of deadly liquors on the west coast of Africa. To the gold coast England annually sends 100,000 gallons, Germany 300,000, and the United States 650,000. Lagos receives 1,600,000 gallons annually from Germany alone."

SUNDAY SCHOOL LESSON.

(CONCLUDED FROM PAGE 231.)

teach and heal. Terrible judgments awaited the cities that rejected their message.

b. Practical. Much in the charge to the Twelve is for us today. God's command still is, "Freely ye have received, freely give." Christians are witnesses, not moral reformers. We are to proclaim the truth and then pass on.

IX. Warning and invitation.

a. Explanatory. This is a lesson of striking contrasts. Christ's denunciation of the Galilean cities is a foreshadowing of the day of judgment. His invitation to the weary and heavy laden is one of the sweetest touches in the New Testament.

b. Practical. To sin against light in rejecting the Gospel is to take an awful risk. Condemnation is in proportion to light. The Gospel invitation is still extended. All who will may come. Service with Christ is true rest.

X. Jesus and the Sabbath.

a. Explanatory. Jesus' teaching on the Sabbath may thus be summarized:

1. As an institution the Sabbath is as old as the Garden of Eden.

2. The law surrounded the Sabbath with restrictions and its violation with penalties that were disciplinary and temporal in character.

3. Christ invested the Sabbath with new meaning, proclaiming Himself Lord of the Sabbath Day.

4. The Sabbath was made for man, and is set apart for worship, rest and deeds of mercy and help.

b. Practical. Human nature requires one day in seven for rest. The motive for observing the Lord's Day is love more than law. The day should be observed in a spirit of holy reverence and glad freedom.

XI. The Wheat and the Tares.

a. Explanatory. This is one of seven parables referring to the kingdom of God. It teaches that the spiritual church is not co-extensive with the visible church. Improper persons are enrolled in the nominal church. God alone in every case knows who they are, and at the judgment will punish them.

b. Practical. Although we may have reason to doubt the sincerity of the profession of many Christians, yet we are forbidden to judge them, much less to exclude them from the fold. "The Lord knoweth them that are His." We shall have enough to do if we ourselves keep right.

XII. John the Baptist beheaded.

a. Explanatory. John the Baptist met his death because of his fearless testimony to the truth. Christ heard the news with a sad heart. To Him it was a foreboding of His own death. He retired with His disciples into a desert place for rest.

b. Practical. Fearless testimony for the truth will always meet with opposition. Death may not follow, but the result will be resentment and often social and religious ostracism.

Field Notes.

Progress of Christianity. The following valuable statistics have been condensed by Rev. R. M. Patterson from the *Treasure of Religious Thought*: "In the year 1000 the number of nominal Christians in the world was computed at about only 50,000,000; in 1500, 100,000,000; in 1700, 155,000,000; 1800, 250,000,000; and now, in a population of about 1,430,000,000, 477,000,000.

"As to the different governments of the world and the people whom they rule, nearly 800,000,000 of the 1,430,000,000 inhabitants of the world are under Christian governments. The progress, at first slow, has been with an ever-increasing ratio.

"As to the different forms of Christianity. In the year 1700 there were 90,000,000 of the inhabitants of the world under Roman Catholic governments; 33,000,000 under Greek, and 32,000,000 under Protestant; and now the number under Protestant is about 450,000,000 of the 800,000,000 who are under Christian governments.

"As to the United States, the latest reports (of 1896) give 25,424,333 as the number of communicant members in the churches of all kinds, and about 10,000,000 children in all the Sunday schools, which figures seem to leave a large proportion of the population beyond all direct ecclesiastical connection, not connected in any way with any of the churches or schools, though, of course, many of those who are not members of any church may be in families some of whose members are in the churches and schools and attendants upon the services, and, in some measure, under their influence.

"The contrast between the little Antepentecostal Church in Jerusalem of 120 members and millions upon millions among almost all nations now is great in the arithmetical figures, but the Omniscent One alone knows the number of the saved for eternity—the multitude of true and obedient believers in the crucified Jesus and the incomparable greater multitude still of all the infant dead, who have been taken to the glory of heaven during the terrestrial strife and progress.

"And, as to the intellectual, moral, social, restraining, elevating influence which Christianity has had upon society at large in the nations it has reached and not merely saved through it, what human pen can describe it all?"

Shining Faces. The following striking testimony from *The Church Missionary Gleaner*, relating to native converts, raises the question as to whether our faces are shining as they should in this so-called Christian land: "A Hindu trader in Kherwara Market once asked Pema, 'What medicine do you put on your face to make it shine so?' Pema answered, 'I don't put anything on.' 'Yes you do. All you Christians do; I've seen it at Agra, and I've seen it in Ahmedabad and Surat, and I've seen it in Bombay.' Pema laughed, and his happy face shone the more as he said, 'Yes, I'll tell you the medicine; it is happiness of heart.' 'The external appearance of our people,' said Bishop Caldwell (Tinnevely), 'is so much more respectable than that of their heathen neighbors; they are so much cleaner and brighter looking.' We read that when Moses came down from Mount Sinai, where God had been speaking to him, 'Moses did not put the skin of his face shone by reason of His speaking with Him'; and again, that on the Mount of Transfiguration the face of Jesus 'did shine as the sun.' Pray, then, for all Christians in the dark places of the earth, that if God has

shone in their hearts (II. Cor. iv. 6), giving the light of the knowledge of God's glory in the face of Jesus Christ, their light may shine and attract men to Jesus, the Light of the World."

Cost of Becoming a Christian We find in the columns of the *Bombay Guardian* the following tragic story:

Chandamma and her mother were living alone near to the house of one of the mission catechists at Chickballapur. The girl used to frequent Christian houses and attend Christian meetings. In her intercourse and conversation with Christians she became convinced and declared herself a Christian. But in spite of her importunities to be baptised, she was advised to wait till her sixteenth birthday, saying she had the right to follow her convictions. Meanwhile she was betrothed to her cousin against her will, and those of her friends and relatives to whom her inclinations towards Christianity became evident, tried every means to shake her in her resolve. But she remained firm. On September 14 she wrote to Mr. Hickling, the missionary, that it was high time for her to be baptised; and Sunday the 19th was accordingly arranged as a special time for it if everything went on well. But on the 15th reports spread of Chandamma's death. The post mortem revealed that she was poisoned by arsenic. The circumstances of the case gave no room to doubt that the perpetrators have done this foul deed to save themselves the dishonor which they imagined would befall them by her becoming a Christian.

Scandinavian Alliance. The Scandinavian Alliance mission, when but a little over three years old, in 1884, had over 100 missionaries laboring in Africa, India and the borders of Thibet, Japan and China. Its founder and director, Rev. S. Franson, gives every church the privilege of supporting its own missionary. After a visit to this country, Mr. Franson writes: "If the small Swedish churches of America, consisting chiefly of people who have just settled in the country and consequently are comparatively poor, can do so much, what might be done if the twelve millions of Protestants of America would show to the world their giant arms and the strength already now in them, although not yet used as it might be!"

Hinduism not Defended. The Rev. F. B. Gwinn, of the C. M. S., while itinerating in Rural Bengal last cold season, noticed a change for the better in the attitude of the people towards Christianity. He writes: "The educated Hindus now raise little opposition, and seldom attempt to defend Hinduism as it is believed and practiced by the few orthodox members of the community met with in each village. We have always been listened to with attention and respect, and frequently on leaving a village been presented with sweets and the juice of the date palm. In other villages Mohammedans have told us that their Maulavis no longer forbade them to eat with Christians, as Christians are 'the people of the Book.'"

The Kameruns. The Basle Society has just received a petition from the Kameruns, West Africa, for a grant of \$1000 to build a chapel. Five hundred dollars only were given and so they worked overtime to make up the money; but as this even did not suffice, they went from house to house collecting money. If any one refused his belongings were seized and put up at auction. After this there was still a lack, so they ordered that no one should buy any new clothes until the chapel was paid for. At last this was accomplished and their joy was great.

The True Spirit of Giving. In the mission church in a province of Turkey, a poor widow with five children was helped weekly by her church to the amount of twenty cents. Out of this was brought, week after week, two cents as her contribution to the services of the sanctuary and its support of the poor. At first the receiving deacon laughed, saying it was absurd to bring the church's money back to its own doors. The woman, weeping, said "Is it not mine after you have given it? And cannot I also bring my tithes with the others?"

A Brief. The following is selected from pamphlets of the M. M. Matamoros, a champion and martyr in Spain. Belief of Manuel Matamoros as he gave it before the Roman Catholic magistrature in Spain, 1860, two years after his conversion to the Lord Jesus Christ. My religion is that of Jesus Christ. My rule of faith is the Word of God, the Holy Bible, which without one word added to it or taken from it, is the basis of my belief. The concluding verses of Revelation and many others in the Epistles, confirm me in this faith.

The church which calls herself the Roman Catholic one, and is based on these principles, I do not believe in her dogmas, and still less can I obey her rules.

Good News. Hasan Raza Khan, the presiding elder of Kasganj District, writes that he could speedily baptize 10,000 or 12,000 persons if he had pastors and teachers to care for them. There are already 10,350 Christians in his district dwelling in 675 town and villages. He closes his report thus: "My hope is entirely on the Lord Christ. My body, and soul, and all I have are for Him. Brethren and sisters, all, ever remember me in prayer, that 100,000 may soon escape from the slavery of Satan."

Good News From China. Following the encouraging reports of missionary progress from the province of Fukien, in China, comes a similar report from the neighboring province of Guifu. According to the statements of Dr. Griffith John, of the London Missionary Society, the increase is unprecedented, while the character of the conversion is such as to inspire great confidence. The work of education and of the spreading of literature has also met with phenomenal success.

Work in Central Africa. Dr. W. Currie, a well-known missionary at Cisambamba in Central Africa, writes that his work there is steadily progressing with many signs of future blessing. Three native Christians were admitted to the church at its recent communion and five persons the following day presented themselves as candidates for baptism.

Awful Sacrifice. At Benin, West Coast of Africa, there was formerly a huge mud fetish which had to be kept damp with human blood for nine months in the year, the observance of this superstition entailing a continual succession of human sacrifices during those months.

American Bible Society. This society is working in hearty co-operation with all missionary boards and has during the past year distributed 787,000 volumes of the scriptures in foreign countries at a cost of about \$192,000.

Famine in Madagascar. The *Chronicle* of the London Missionary Society announces that there are prospects of famine in parts of the island. All eatables are rising in price.

Correspondence

Through Kansuh.

Rev. G. T. Shields continues as follows: Though having expected to leave Ning Hsigo on the sixth of July we were detained until the following day on account of our cartman being unready. A Chinaman can never understand why we should be in a hurry, for a few days to them makes very little difference, either one way or the other. Unless you have a binding contract upon him, no matter for what you have engaged him, he is sure to be behind. Even then 'tis one constant 'k'vai hien a, hurry "a little faster," and many a time your patience seems worn threadbare.

Desiring to reach our present stopping place, Ch'inguei for Sunday, in our contract with the cartman, had imposed a fine of half a tai if he failed in arriving there, thus our minds were at ease about the time of starting, knowing that somehow or other he would get us there, for the loss of a few hundred cash means much grief to a Chinaman. On the morning of the seventh he arrived with the cart, our things are loaded, we start on head on horseback out of the city expecting him, after calling at his inn to follow. Between the two gateways of the city we stopped, thinking we would wait for him. A couple of hours passed and there being no sign of our cart, we returned to look for it, and found that it had not yet left the inn. However, about the noon hour we finally succeeded in starting, and beneath the burning sun, Bro. Leclacheur and I might be seen following or going ahead of our cart out of the city. The cartman, of course a rascally fellow, a little fellow, always happy, even if needs be he must take a little while to make him so. His animals, two mules and one horse, are such as he can depend on, being well able to haul the cart out of many a hole into which it must suddenly drop. The district of Kansuh, thus far, is well watered and in many places even the road is flooded. Every where canals, both large and small, abound, carrying the water of the Yellow river into the fields beyond. In fact you can't go very far without intersecting one of these, especially the smaller, the same not being the most easy to cross, either on account of a partly broken down bridge or the absence of one altogether.

The first few miles on either side of the road on leaving Ning Hsia is very marshy. Here much of the people's fire wood grows, the reed, while the crane, wild duck and other species of fowl may be seen in vast numbers. Next comes a sight which so reminded us of our Canadian home, namely: the waving fields of grain, clusters of large trees dotting the landscape, here and there, the clear atmosphere, though a little too hot, or the apricot trees by the wayside, tempting us with their ripening fruit. We remarked to one another, if there was only the crooked rail fence, a few more small and different kind of houses, how much like our native place it would be. Wheat, barley, oats, flax, hemp, potatoes, bread beans, rice, corn and peas are largely cultivated, while to speak of the poppy plant it exceeds all this.

The grain is now ripening, or has ripened, the men and women with the small hand sickles are busily engaged cutting the same. At the time of sun-setting we arrived at our inn for the night. We might say here, that accommodations of any kind between here and Ning Hsia are very poor indeed. There are no large cities and very few small villages. The people being principally farmers are scattered over the land, living in groups of several families inside a very high mud wall inclosure.

Now to return to our inn, the room we are sent to is so dirty and has so much live company in it that we decided to sleep in

the cart. The natives themselves tried to sleep inside but soon moved out, preferring to sleep upon the ground in the open air. There was no man about, and the house was upon a very slow, old and cranky woman, whom after telling again and again what we wanted, moved so slowly that we helped ourselves. In the course of the evening, we offended her much by not allowing her donkeys to stand untied in the same place where our horses were, for she knew the moment we left them they would feed at our expense and her profit. This was unusual thing for us to have to watch our horses until they have finished eating, for if some loose animal does not help them, why some Chinaman will, by taking their food and feeding it to his own. As to our food, mien, as described in last journal, is the principal article of food. A few times we have been able to get rice, while only once eggs. We must bring our own bread with us, toast it before leaving and bake it or

crack it, and eat a stone bread with us. Let us now retire to rest in our cart, or rather to try to rest, for the most of the night must be spent in desperate attempts to get our fingers upon the fleas that are playing such havoc inside our coverings. The next morning at four we were about ready to start, only having to settle the landlord's bill. He tells you twice as much as you should pay, you beat and cheat him down to the price he knows to be the regular custom and leave him apparently displeased or dissatisfied. If they appear reluctant to take the money, why we tell them they can give us the night's lodging if they so desire, at which time they gladly enclose the money in their greedy fist. It might be interesting for you to know that in these parts twenty-five cents a day will provide lodging and food for both horse and man. Before the time he had to take you said he was a miser, the old lady has taken the money, opened the gate and we are winding our way by the side of a little stream, passing in our going about the same as yesterday, and what will be tomorrow and the next day, with the exception of many large sand hill blown up in the near distance. At noon we rested a little, then a journey of twenty li, rested again till six o'clock, after which we journeyed on into the hours of the night.

On the morning of the eighth we were very happy, after having been awakened rather freely of wine before starting, it worked itself out in songs and shoutings and an occasional beating of the gongs. On the entering of the cart sixty li we left all cultivated lands behind, there being only one lonely dwelling in all this distance, while nowhere grass could be seen. Then we must go very slowly as we are gradually ascending a large hill and the cart pulls times as hard through the mud as it did in the morning finds us knocking at an innkeeper's gate for admission and a few minutes later waiting for a party awakened man to get the food for the horses. We at once lie down to rest, are up before four and on the road again before five. From time to time we would ride on ahead of the cart and while our horses were feeding upon the grass, snatch a little sleep as well.

Journeying on until the four of ten in the night, suddenly we are brought to a stand still, for some dyke has given away and the water in torrents is flowing down the road before us. One man goes ahead on horseback leading the way, while the cart with difficulty follows, for at times one wheel would drop so suddenly into some gutter, that anything but a Chinese cart would have turned over. At midnight we reached our inn, wearily retired to rest, to be awakened at one o'clock by the owner of the inn, on ahead of our cart, inquiring the way as we went, about three o'clock brought us to our mission door in the City of Ch'ong Uii. This is a large city, and is in fact the only one between Ning Hsia and San Cheo, a distance of fifteen hundred li. One thing so noticeable during the four days' journey thus far was the many dilapidated houses, small villages ruined or the marks of bygone habitation.

the fields, all pointing to the great Mohammedan rebellion of thirty years ago, which so devastated this part of Kansuh. There was no man about, and the house was upon a very slow, old and cranky woman, whom after telling again and again what we wanted, moved so slowly that we helped ourselves. In the course of the evening, we offended her much by not allowing her donkeys to stand untied in the same place where our horses were, for she knew the moment we left them they would feed at our expense and her profit. This was unusual thing for us to have to watch our horses until they have finished eating, for if some loose animal does not help them, why some Chinaman will, by taking their food and feeding it to his own. As to our food, mien, as described in last journal, is the principal article of food. A few times we have been able to get rice, while only once eggs. We must bring our own bread with us, toast it before leaving and bake it or crack it, and eat a stone bread with us. Let us now retire to rest in our cart, or rather to try to rest, for the most of the night must be spent in desperate attempts to get our fingers upon the fleas that are playing such havoc inside our coverings. The next morning at four we were about ready to start, only having to settle the landlord's bill. He tells you twice as much as you should pay, you beat and cheat him down to the price he knows to be the regular custom and leave him apparently displeased or dissatisfied. If they appear reluctant to take the money, why we tell them they can give us the night's lodging if they so desire, at which time they gladly enclose the money in their greedy fist. It might be interesting for you to know that in these parts twenty-five cents a day will provide lodging and food for both horse and man. Before the time he had to take you said he was a miser, the old lady has taken the money, opened the gate and we are winding our way by the side of a little stream, passing in our going about the same as yesterday, and what will be tomorrow and the next day, with the exception of many large sand hill blown up in the near distance. At noon we rested a little, then a journey of twenty li, rested again till six o'clock, after which we journeyed on into the hours of the night.

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people, exhibiting the beauties of a Christian life, soon caused men to respect him, and now unhindered he moves about in that large city as their benefactor and their blessing. As we leave them to journey on our hearts are full of praise for the opening up of this city and for workers so true that defeat would not be accepted.

Glimpses of Life in Soudan.

Miss Sophie Peterson sends us this description of life in the Soudan: The Lord is the same and His promises are still the same, that He will "never leave nor forsake us." "And underneath us are the everlasting arms." Yes, in the morning He is my strength and help for the day, and in the evening, His peace still remains over me and is my comfort, my all in all.

I will only send you a little note of praise and thanksgiving for what the Lord has been to me in those past months, because I know that our brothers from the Soudan have told about the other things that have transpired since we came here. We are all well here now. The Lord has kept us wonderfully, and has given us direct answer to our prayers for healing our bodies many a time in the past months. And all the things that have swept through our little circle since we came here, have only been a means to bring us in closer communion and fellowship with our Lord and Saviour Jesus Christ. And today our souls are rejoicing for all His dealings with us and His tender mercy and loving kindness in training, especially me, for this work. While at Ro-Bethel I had a week of fever, but the Lord soon gave me health again, and after Mrs. Francis and Mr. Hill went to sleep, I was sent up here, and from that day to August the Lord kept me strong and well, and sometimes sent me alone at the station with only the sick ones around me. At one time our superintendent, Mr. Kingman and Messrs Mitchell, Smith and Coddling had all left upon different places in Kuranko Land, and especially Brother Coddling, because we had not for a long time heard anything from Brother Howard Smith, and we felt quite anxious about him, as he had been sent from the station for while preaching the Gospel. And after he left Mr. Francis got sick again with fever, and Miss Kinsey during this time was in bed. Now I did not know what to do for a moment. All had left, and I was alone with my sick ones and the sad experience that we had passed through before. I went to the Lord in prayer, asking Him to send me to us, but I could not see any way out of my prayer, because there was not a soul to think of to come this way.

But God's promises are, only "ask and believe, and it shall be done unto you." At this time, before noon that day, our dear Brother Howard Smith came to our station, sent of God. Oh, what a joy it was to my soul, what a confidence it gave me in prayer, knowing that our place is only to ask and believe, and not to try to reason out in what way God shall do it. Our work here is only a greater delight to us, because the Lord is our strength and our song, and "without Thee we can do nothing."

Our work is now among the children and of course many other little things come in day that have not been seen to, especially the study of the language. We have been out a number of times to different towns, and rice fields to speak to the people about Jesus, and the dying love, He has bestowed upon them as well as upon us, and we stand believing that the Lord will give us some souls. We have meetings twice a day at our station, and on Sundays we also have meetings in the different towns besides our own prayers. A number of people come to our meeting every day, and we believe among them there are many that will soon come out and confess Christ. Three of them especially, one has openly confessed Jesus, and the others seem to long to do so, but poor souls, they have so many of their superstitious to get loose from, that it takes

an Almighty God to strengthen them and stand by their side. But through Him they shall be moved and conquered because He loved them with an everlasting love. Remember us in prayer.

News From Macao.

Sundays ago about eight o'clock a. m., the bell rang and we wondered who was coming so early. A fine-looking Chinese woman came up and asked if we preached Jesus here. She is a Christian who lives in Canton and was visiting a sister in Macao. She started out early to find a "Jesus Hall," and after much seeking was sent here. We have a Chinese girl visiting us from the South Baptist School in Canton. She was able to talk with our guest until time for our service at 10 a. m. The next week the sister came to us to be taught the doctrine, and later her husband came. Mr. Hess's teacher has been explaining the doctrine to him and the man came to our evening prayers and seemed to be earnestly seeking light.

Several weeks ago a husband and wife, who lived in the block opposite us, died of black plague. They left one daughter about thirteen years old. We have so longed to comfort her, but we must be careful in entering homes unasked. However, Mrs. Hess took some fragrant flowers from our garden to her and the next day she called, accompanied by a neighbor. She can read, and I gave her a copy of Mark's and John's Gospels.

I told you in my last letter that Shang, our table boy went with us on our boat trip. He has been in our employ about a year, and has attended services here in the Home, but did not openly confess Jesus as his Saviour. We trusted the trip would be of blessing to him, as he would be in close contact with the Christian boy Miss White had. His wife lives with his mother part of the year and the other part with him. They have only one child, a little girl. He wrote to his wife and mother asking them to accompany us to Macao. His brother has been with him from child, but the mother couldn't leave home at that time. Miss White was so kind and talked with his wife, and the Chinese girls were also kind. She remained at the Baptist school over Sunday, and then came to Macao. Since A. Mul, the Chinese girl of whom I have written before, came, Tai Lo has had daily teaching and has accepted the Gospel. A. Shang stopped worshipping idols months ago, and now has his wife and prayer to the true God. This has been such a joy to us, for we have prayed daily for their conversion.

Last week A. Shang's mother came and spent three days here. He had told her she must not worship idols, but the true God; but he did not dare to say Jesus, and so she has been waiting for the first of the last week. She has not loved his wife and his wife pray him to bring another wife home to her. You know it is not wrong according to Chinese custom to have several wives. The mother was displeased because her only grand child is a girl, and has made Tai Go's life very sad. A. Shang seems to really love his wife, and is very fond of the child, and refuses to marry another woman. Imagine our joy then when his mother heard the Gospel gladly and accepted its teachings! Surely we have reason to rejoice. Our cook and wife are not yet saved, but we are praying for them. Will you join us in our petitions? Our workers are all well and yet we need constantly to stand in God for life and health during this heated season.

Our Work In The Bombay Guardian Guzarat.

states: The December issue of the Guardian contains interesting accounts from various places, of the progress of the work of the Alliance Mission in India. In Gujarati the Christian community connected with the Mission numbers one hundred and fifty, and there are about fifty candidates for baptism."

Cleveland's Baking Powder

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as the "heaping spoonful" of others,

but it lasts longer and is more economical.

THE FIRST NEW SONG.

(CONCLUDED FROM PAGE 224)

to the timid, tenement-house, poverty-stricken, crippled, shut-in, dying darling, who sent her only flower, a love gift, to another; they are kings, every one, and from where they stand a stream of holy helpfulness broadens onward unceasingly. In our beloved Methodism, Wesley, Fletcher, Coke, Asbury, Ryerson, Punshon and a host of others have an abiding spiritual presence and power.

Kings in heaven. Ah! this was a song of heaven. "Nothing that maketh a lie" enters there, and so this which they sang was true. They sang the sacred crowning in the shadows and the secret of the "Valley," where the royal angels met them. Kings unto God and our Father, because of the love and the blood.

"He came not to be ministered unto, but to minister." "He that is greatest is servant of all." "Jesus Christ, a High Priest, forever." Think of it! Of the priest and sacrificial offering of the old ritual; of the whole tribal family of priests who served the people. They were priests in that their portion was the love-gift of the people.

Then consider our High Priest and the spotless lamb offered in Him because of His love for us. Do ye see how this Atonement sanctifies every service and every servant? "Inasmuch as ye did it unto one of these ye did it. In heaven only? No, no! Here, here, and now. What think ye? Do ye understand, each of you, the royalty of your person and service because of the love of Jesus? No wonder the white, freed souls, arrayed in white robes, sing in the white light, with hearts at love's white heat:

"Unto Him be glory and dominion forever and ever." Let us pray. Reader, do then pray, too

Requests for Prayer

Requests for prayer should be addressed to Assistant Editor of the CHRISTIAN ALLIANCE, 692 Eighth Ave., New York City.

All persons expecting a reply by mail, and wishing to know date and hour for united prayer, please enclose a stamped envelope or stamp.

SALVATION.

Pray for:—

A husband in Detroit, Mich., to be delivered from the enemy in heart and life, be fully saved and used by the Lord, that the wife may be restored to health and sanctified, and that a sister in Grand Rapids, may be divinely healed and receive great spiritual blessing; conversion of a father-in-law, and that he may be used in future to serve and honor the Lord more even than he has done evil in the past; salvation of a husband and deliverance from the drink demon, and that the wife may receive power of the Spirit to endure tribulations; full salvation of a man in Kansas City, Mo., that he may be made perfect in Christ Jesus; salvation of twelve souls, and that a wife may be healed and strengthened, that a dear daughter may also be healed of rheumatism and that divine guidance may be given a family desiring to be brought into closer contact with consecrated Christians; conversion of son tempted by the enemy into grievous sins and that he may be greatly used by Him, also that the daughter may be saved and healed, and divine health restored to the mother, financial blessing for all; a friend in Maryland to be gloriously saved to the uttermost, and an earnest one to receive the baptism with the Holy Spirit for His service.

BAPTISM OF THE SPIRIT.

Pray for:—

Baptism of the Spirit for two waiting one at Toronto, Canada, causing them to work for Him in saving souls and hasten in His coming; the "mind of Christ" for a mother and son in New England to decide in an important matter; a faithful, aged grandmother to be specially blessed and filled with all the fullness of God, and that grandsons may be consecrated and endured for His service; a verification of Psalm xxxiv. 6, and Job v. 19, to two in Savannah, Ga., who have presented themselves a living sacrifice unto God; special blessing on the paper, THE CHRISTIAN ALLIANCE and the premium, "Days of Heaven upon Earth," just going (through their friend's subscription) to dear one in Georgia; a young lady seeking divine guidance in a very difficult and delicate matter, and that one who has a disease, humanly incurable, may be healed to the glory of God; spiritual, mental, physical and temporal help for a gentleman in Brooklyn in great distress; an outpouring of the Spirit of prevailing prayer on all who have answered the appeal of the Prayer Union, and special endowment for an earnest one in Hartford, Conn.; a brother in Indianapolis to be healed spiritually and physically, and that he may be greatly used by the Lord.

HEALED.

Pray for:—

A suffering one to be restored to health, and that a stranger in New York City out of employment and homeless may be divinely aided; the recovery of an only son, and the salvation of his sister; divine deliverance and comfort for one in Chicago, Ill., and that God's guidance in a surrendered life may be made very plain; heal-

ing, and salvation of a dear father, guidance also in an important matter; divine healing of a friend in Jersey City, N. J., almost helpless, oh, pray; complete healing and the very faith of God, for a dear one in Alliance, Ohio, and that she may rest entirely in the finished work of Jesus on the cross, entire deliverance for a sister in New York City from serious diseases, and infilling with the Spirit; a dear one in Jackson, Miss., to be healed of very severe catarrh of the head, and that she may receive His fullness; complete healing of a dear Christian man who is the victim of consumption; restoration of a loved one to health and that his may be a life of perfect trust and full surrender; the arm of one in Martinsburg, Pa., to be divinely healed; restoration of sight to a dear one in North Carolina, healing of the husband and that both may be filled with the Spirit and be helped financially; healing of heart trouble causing distressed breathing, for one whom God has greatly blessed in the past; the healing of one at Dansville, Ky., of a nervous trouble affecting the mind, and guidance concerning him; divine healing of an aged and suffering father, a minister in Germantown, Pa., that God may be glorified; complete healing of a severe nervous trouble for one in Boston, Mass., and that she may be divinely taught of His will and way; restoration to health to one on Pease's Island, Me., from a very nervous condition, quickening of hearing, also that another may be healed from the result of an accident, that two young ladies may receive physical quickening, and hearing be restored to a deaf lady, another receive again her reason; a suffering one in Warren, Conn., to be healed of a painful trouble caused by an accident many years ago, also full consecration and sanctification; divine healing of a minister in Albany, Wis., of paralysis and deafness for God's glory, and that a man who has been involved in a dangerous position in business may be delivered from it, and divine wisdom received.

PRaises.

From Hawleyville, Conn.—for divine opening of the way to a dear sister to prepare for home or foreign work, in answer to the faithful prayers of God's children of the Christian Alliance.

From Toronto, Can.—for special blessings, financial help especially, for two grandsons who left their home for Winnipeg with the prayers of Christians following them.

From Cleveland, Ohio.—for healing of rheumatism for a daughter; a note of praise from the mother for continued divine health since His blessed healing a year ago. "I am well and strong, praise the Lord."

From Chicago, Ill.—"I want to praise God for the answer to prayer for the troubled church. Certainly the Spirit's presence was manifest in subduing the spirit of evil. Pray that showers of blessing may follow."

From Sunside, N. Y.—for healing chronic spinal trouble, asthma and la grippe. "As long as I live will I praise the Great Physician of soul and body for life and health that are mine through the atonement made by Him. Matt. viii. 17."

From St. Louis, Mo.—"God answered the prayers for a man's conversion; we are all blessing Him and desiring all His fullness for spirit, soul and body, for all us."

From Smithport, Pa.—for healing of spinal disease an invalid of forty years, and from the severest form of catarrh, also from the results of two severe accidents. "I am made 'every whit whole.' No one can tell the joy that His loving touch brings to

CHOSEN IN HIM.

(CONCLUDED FROM PAGE 222)

It was the love that spread the feast
And sweetly drew me in,
Lest I had still refused to taste,
And perished in my sin."

2. The security which this guarantees to the trusting soul. Our salvation becomes primarily God's interest and part of God's plan. The old Scotchwoman had a sound theology when some one asked her, "Suppose God should some day let you go?" and she answered, "Weel, if He did He would lose much more than I." God has staked His character and His glory upon our future, and we may humbly and yet triumphantly say, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Lord our Lord."

3. The grandeur which it gives to our spiritual outlook and our heavenly dignity. It makes us partakers of God's two eternities. Not only can we look down through the ages that shall never end, and think of all that it means to be forever saved, but we can look back to the most distant past and know that we are partakers of His eternal years in the retrospect, as well as the prospect.

There is a truth lying here half hidden which seems at least suggested, if not distinctly revealed. The life that we have received from God is not our old Adam born. That has been laid down, surrendered, crucified and buried, and we have received a new life in Jesus Christ and count ourselves alive in Him forevermore. But what is that new life? It is Christ's life, and when we receive it from Him we receive His past eternity with it. That life is not of yesterday. That life was in Him when He rose for us from the dead, and was born in us from His very heart and is part of Him. Nay, that life was in Him in the ages long ago when He became our living Head first, and so we can look back to the time when we were in Him yet unborn.

Have you ever had a strange consciousness pass through your being at the sight of some beautiful scene or the occurrence of some striking circumstance, making you almost feel as if you had been there before? The Buddhist would explain this by the doctrine of transmigration, but the child of God recognizes the loftier fact, that He is sharing the thoughts of Him from whom his nature sprang, and whose goings forth have been of old, even from everlasting. The Psalmist has got the true conception, "Lord, Thou has been our dwelling place in all the generations." Let us realize our high calling and our heavenly dignity and live up to it.

4. What infinite comfort this truth brings to us in view of Satan's assaults and life's temptations! Our salvation was planned before Satan appeared upon the scene and his coming cannot change

in the light of all the perils and pleasures that were to meet us. He chose us. He looked down into the future, and He anticipated and provided against all that might ever come; and now, when trial and temptation meet us, let us just place over against it the eternal God and the purpose of His grace, which neither earth nor hell can turn aside if we be only true.

5. Let us not hinder His purpose. Co-operate with it, and by our implicit obedience enable Him to accomplish all that He has ever had in His heart for our life and destiny. There is a solemn and awful possibility lying somewhere here that we cannot ignore. There is such a thing as failing of the grace of God, and there is such a thing as being workers together with Him. Therefore one apostle prays that we may "lose nothing of the things that we have of God, but receive a full reward;" and another pleads that "God will count us worthy of this high calling, and fulfill in us all the pleasure of His goodness" and the work of faith with power.

There is a very solemn parable in the book of Jeremiah telling of a potter who wrought upon a wheel a plastic piece of clay, but through some failure of the clay to yield to His touch perhaps, the vessel was marred in the hands of the potter and he had to throw it aside for a time. Then He took it up again and wrought another vessel as it pleased the potter to make it. May it be that we, by failing to yield to His gentle touch may disappoint His first purpose for us, and that He will have to make some other use of our life, and give us His second best. Oh, let us watch and pray, and press hard up to His blessed will that we may not miss God's best.

6. Let us make sure of being inside God's purpose by choosing Christ ourselves, and making sure that we are in Him; for it is in Him we are chosen, and out of Him we have nothing. Talk as you will about all things ending well, it is only true that "all things work together for good to them that love God, and to them that are called according to His purpose."

Outside of Christ you are strangers from the covenant promise, aliens from the commonwealth of Israel, having no hope and without God in the world. Outside of Christ you are treading on crumbling ground, and beneath you is a yawning grave and an eternal fire, and above you a cloud all lurid with judgment and despair. In Him alone do you meet God and enter into His plan of love. That plan you can never understand till you get inside. As some one has finely illustrated it, it is like a splendid temple on whose front you will see these lines in golden letters, "Whosoever will, let him come." But when you get inside you find another inscription, "Chosen in Him before the foundation of the world," but you can't understand this until you have first accepted the other. God has given you the freedom of choice or refusal, and when you have made that happy choice you have made your selection sure. Oh, make it sure!

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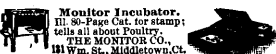
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From this date until further notice the following premiums will be sent with THE CHRISTIAN AND MISSIONARY ALLIANCE for one year, namely:

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